

# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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At the Publisher's Desk



## Our Campaign Offer

Thirteen Months for a Year's Subscription

GOOD FOR NEW NAMES OR RENEWALS

NEW or renewal subscriptions received during the month of December, 1913, will begin with the current issue of the magazine and dated to expire with the issue of December, 1914, and will thus receive thirteen months of the magazine for the price of a year's subscription.

## Pastors, Club Managers, Circle Leaders

HERETOFORE we have held out 100,000 MISSIONS subscribers as an *ideal* toward which to work. But **this year we refer to these figures as a goal to be actually attained.**

100,000 SUBSCRIBERS — By Your Help

### Many Churches Respond

We have already been encouraged by responses from more than 1,500 churches as a result of our first circulars sent out this Fall. Some of these represent churches already having clubs and doubtless many churches that failed to respond have clubs from which we shall hear later. But the fact remains that there are 7,000 Baptist churches in each of which there *ought* to be a club of subscribers. We are anxious to be put into communication with any person who will be responsible for a club in any church where now there is none.

But fully as important is it that we

should have constantly enlarging clubs in all churches now subscribing for the magazine. Again and again clubs come in from large and well-to-do churches with the comment, "This is not quite so good as last year, but we are doing pretty well." But if our club managers were to bear in mind that every shrinkage is a definite loss to the magazine, and that every growth is a definite gain, would we not have more clubs that are "larger this year than last"?

Will you not see what you can do toward giving us a larger club from your church this year than you have ever had before?

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VOLUME IV

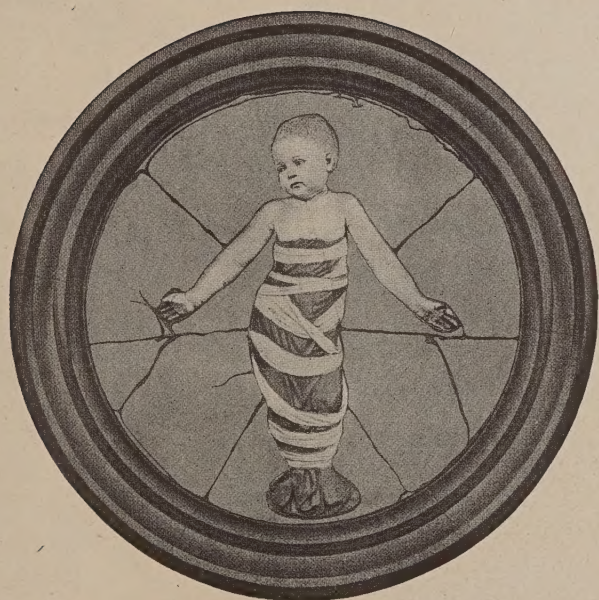


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1913









KINDERGARTEN OF THE ITALIAN MISSION IN BROOKLYN, N. Y., UNDER MR. MANGANO'S DIRECTION



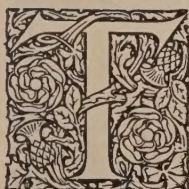


VOL. 4

DECEMBER, 1913

No. 12

## “Merry Christmas”



HERE can be no love for God which is unattended with love for man, says Edward Bok. The final test of a Christian life is the love of man for man. If the message of Him whose birth we celebrate at Christmas teaches us one thing above all others, it is not that we shall try to do for Him as a person, but that we shall seek to do for one another. That is knowing Jesus and clearly understanding Him.

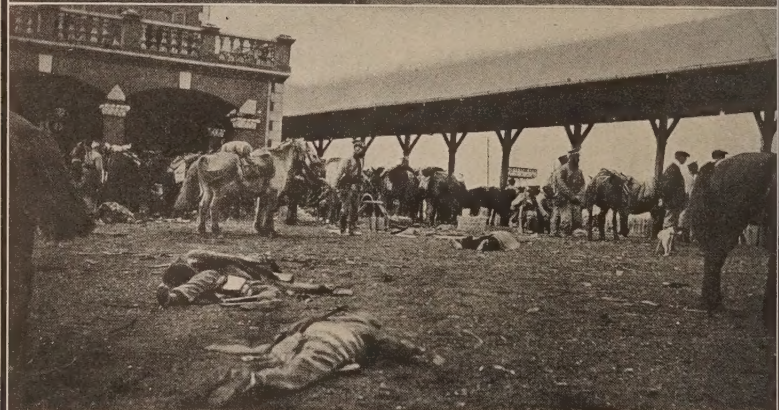
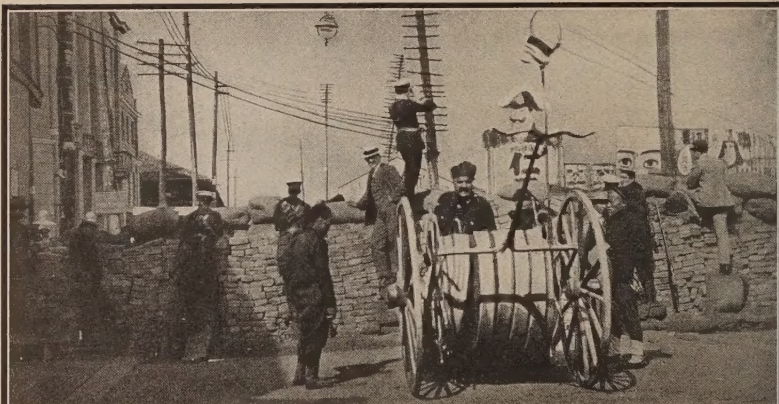
And wherever this true conception of His life and teaching is reached, there we find men and women thrilled with the passion for giving. The little child wakes on Christmas morning with its heart full to overflowing with gladness, and by every gift in stocking, or beside cradle or bed, is taught anew the old, old lesson of love. Husband and wife, brother and sister, lover and sweetheart, friend and friend, as they receive their gifts are reminded once more that love is not a dream, but a reality — and a reality which grows more vital, more precious and more enduring with years.

The sick as they open their Christmas packages are almost reconciled to loneliness and pain. The friendless, the poor, the outcast, the waifs on the streets; those who have sinned and seem shut out from God and from man, all begin to feel strange thrills of hope and renewed aspiration as they are taken up and enfolded in the richness and fullness of the Divine love as it comes to them through human love or attention on Christmas Day. That is knowing Christmas in its highest and noblest sense; in its truest conception; knowing it in that spirit from which we derive the surest happiness.

And this is the altruistic, missionary spirit, the true spirit of Christmas.







TOP: FOREIGN RESERVATION IN HANKOW. MIDDLE: AFTER A SKIRMISH AT THE STATION AT HANKOW.  
 BOTTOM: CARRYING OFF THE DEAD AND WOUNDED



## “Thirteen Years Ago”

By James H. Franklin, D.D.



THE last Sunday I spent in China I was greeted with these words: “You are in Peking on a great day. The first National Assembly has just opened, and to-day the Minister of Foreign Affairs, a Christian man, is requesting that the churches of the city meet and pray for the Republic.” Was it possible? Thirteen years ago these very streets were running

with the blood of Christians. Thirteen years ago, in the terrible Boxer uprising which was primarily anti-foreign and only secondarily anti-Christian, these very walls were mounted with cannon turned upon the legation quarters in which the foreign missionaries and many Christians found refuge while waiting for two months the arrival of the foreign soldiers. All day the words kept coming — “only thirteen years ago.”

At the morning hour I worshipped with a Chinese congregation. Only thirteen years ago two hundred members of this band gave their lives rather than deny Christ. The assistant pastor who took part in the service that morning lost wife and children, father and mother, brothers and sisters, — just thirteen years ago. My heart was throbbing as I looked upon him. And we had been calling them rice Christians! Would I go to the Methodist compound and take part in the service which was to be held at the request of the Minister of Foreign Affairs? Of course I

would go and pray with them and for them. Singularly enough the meeting was held on the Methodist compound where the missionaries and Chinese Christians first assembled at the outbreak of the persecution that cost the lives of two hundred foreign missionaries and thirty thousand Chinese Christians. We have not even yet begun to realize the sufferings of those days, — only thirteen years ago. A few rods distant was the British legation where many missionaries and Chinese Christians found protection behind the breastworks during the long siege, while a handful of foreign soldiers on the stone wall stood between them and death. A part of the wall has been left unrepaired, still bearing the marks of shot and shell, and overhead are written these words: “Lest we forget.”

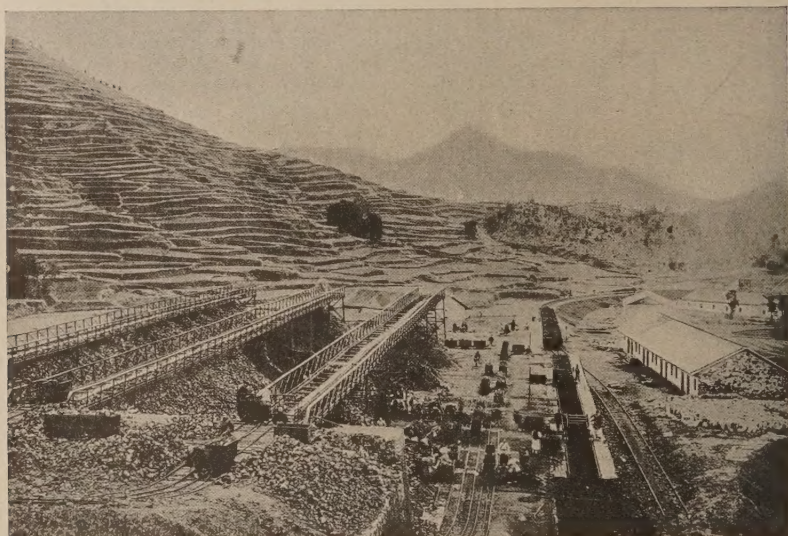
In nearby towns missionaries and other Christians were shut off from escape. Not far away fell Pitkin, that hero whose dying words were like the breath of heaven. The end was approaching and the hordes of murderers were close at hand. The native pastor had helped him to bury a last message to the wife and baby boy in America, which he was to recover if possible after the massacre. For days the missionary had begged the native pastor to save his own life if possible. But let the pastor's words suffice: “At last Mr. Pitkin said, ‘Do not risk your own life any longer, but get over the wall and get into hiding before the dawn. My buried letter may be found and destroyed. If you learn that it is, send word to Mrs. Pitkin that God was with me and His peace was my consolation. Tell her that when Horace is twenty-five years old I hope he will come to China to preach the Gospel in my place.’ Then we knelt down and



prayed together, and he sent me away." That was only thirteen years ago.

I expected a meeting of a hundred or two hundred Christians in a small room on the Methodist compound. But no, the place of meeting is the fine house of worship which seats fifteen hundred, and the house filled. On the platform besides the missionaries and church pastors were rep-

Christianity has come to China for now over one hundred years. It was born in Judea and spread all over the world. Although under a Republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves, but as



MODERN INDUSTRIAL CHINA

representatives of the Chinese government. A senator, educated in America by a member of our own Board of Managers, prays with broken and sobbing voice, mentioning in his prayer that Washington and Lincoln both prayed in the times of national distress. A representative of President Yuan Shi Kai spoke these words: "I am here representing President Yuan Shi Kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is in the heart and if the heart is right, the man will be right, and so the family and so the whole nation. It is the power of religion that is necessary today.

citizens of the Republic, and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this, and hope that Christianity may be promoted, and we come with this expression of goodwill to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

A veteran missionary whispered to me: "Thirteen years ago we could not have believed this possible." I looked out over the large assembly and in my heart I asked, "Who are they, Lord, and whence came they?" And then the answer: "These are they that came out of the great tribulation and they washed their robes and made them white in the blood



of the Lamb." That meeting was the beginning of the wider movement in which the President of the Republic requested all the Christians to pray. I know not what motive may have prompted government officials in their part in the later movement, but I know that the movement was Christian in its origin, and I know that whatever the motives may have been, it is a marvel of marvels that within thirteen years the despised Christians have been asked to pray for the new Republic. This one circumstance is sufficient in itself to call the Christian forces of the world to most heroic endeavor. Surely the hour has struck: Are we ready for it?

We know that in a chemical experiment there is a time when all depends upon the proper contribution being made at just that moment. If that moment slips, it cannot be recalled. This is the moment in the Far East when it appears that the proper contribution will produce the greatest results ever seen in mission endeavor. "Fighting Bob" Evans, in his book, "A Sailor's Log," tells of the time when he commanded the battleship "Iowa" off Santiago, fifteen years ago. When Admiral Sampson desired men to sink the "Merrimack" under the leadership of Hobson, he sent a message, requesting one man from each ship of the squadron. Commander Evans related that he did not suppose any man "would come out of the scrape alive," and he was very desirous

that the representative of the "Iowa" should be a worthy man. However, as the task was so serious, he called for a volunteer. Within a few moments this message was signalled to the Admiral: "Every officer and all of the six hundred seamen on the 'Iowa' have volunteered." Back came this word: "Only one seaman is desired." The Commander selected a petty officer and the Executive Officer selected a seaman. The Commander informed them that he was sentencing them to death, and asked if they understood it. Both men indicated their understanding of the task, and neither was willing to withdraw. McLean, the petty officer, offered Murphy the seaman, fifty dollars for his chance, which was refused. A penny was tossed, and Murphy won it. McLean then offered him a hundred and fifty dollars for his chance, which was again refused as promptly, and McLean joined his men with the tears streaming down his cheeks, because he did not secure a chance to have his head blown off. When it can be signalled to the Commander above that the entire crew has volunteered, we shall succeed in our great enterprise. It does not mean that we are all needed at the front, but it does mean that in this great moment of the world's history, God calls upon the entire crew to volunteer, with all the devotion and consecration possible, that the work far from where we may be stationed may hasten the coming Kingdom.



GOVERNMENT TECHNOLOGY SCHOOL AT SHANGHAI, AN EARNEST OF CHINA'S FUTURE



INDIANS MARCHING TO A BAPTISM AT LODGE GRASS, MONTANA

## Another Crow Indian Mission

By D. D. Proper, D. D.



IN our Crow Indian Mission, on the "Crow Reservation," which is about the size of the state of Connecticut, we have four district Missions, named Lodge Grass, Wyola, Big Horn, and Pryor, besides one or two other places of lesser importance. The "Pryor District" is on the western side, and contains about 300 Indians. One of the two government schools is located here on Pryor Creek. The school, post-office, and mission, are about twenty miles east of Edgar station on the Burlington Railroad, thirty miles southwest of Billings, Montana.

### SUNDAY AT PRYOR

Missionary Petzoldt was anxious for the Superintendent of Missions to visit this station and the first Sunday in August was the time. Mr. "Old Tobacco Seed" came to the station after us in his spring wagon, on the Friday before. We were entertained at the home of Mr. and Mrs. "Turns Back Plenty," and we occupied a large new tent. Bro. Petzoldt brought

along his camp bed, and this was spread on the ground, which made us a very comfortable lodging room. Our wash-stand and bath tub was a clear mountain stream of cool water. Our host and hostess dined us at their table where we found table cloth, chairs, plates, cups and saucers, knives, forks, spoons, etc. For our meals we had good bread, sometimes warm biscuits or fried bread, beef or bacon, potatoes, cake or pudding, coffee, etc. A Mr. and Mrs. "Lion Shows," were stopping here and she has a reputation, which was well sustained, for being a good cook. Her father was a white man, and she can read and speak English. She made a good interpreter for us. Bro. Petzoldt remarked that this was the "Waldorf" place of entertainment on this field.

The first evening, Mr. "Pretty Tail" a neighbor, had a long talk with us, explaining that he thought our civilization was for the white man, and after a while the young Indians would be educated and grow up to it, but the old Indians should be allowed to go in their old ways. It is very hard for them to give up the old trail. We tried to teach him that our civilization, and the Jesus Road, were for all people.

Saturday was spent in making calls on Christian and non-Christian Indians, and

making selection of a site for a "campus," when we are ready to make improvements. Among those we visited was old "Coyote," a former scout under Generals Cook and Custer.

On Sunday morning we assembled in a room of the government warehouse, for services: Two planks on boxes furnish seats in the most unsightly and unclean room that I have spoken in for years. This is all the place they have for worship, except in the shade of the trees on the creek. After services we went to the banks of Pryor Creek, where in a clear pool of water of this stream Mr. and Mrs. "Turns Back Plenty" were baptized by Bro. Petzoldt. This makes twenty-two baptized on this station within the last ten months. Five or six more await the ordinance.

After the baptism, we had our dinner under the shade of the trees, the food being spread out on a large canvas. Thirty-one persons were present, and all had plenty to eat, but there were not twelve baskets left.

After dinner Bro. Petzoldt and the

writer spoke to the people, and then a "testimony" meeting was held.

"Theodore White Mouth" of Big Horn district is our native preacher for this field and he and wife came over to attend the services, and continued work on this field. He began the speaking, and every member of the church present rose and made a talk without a single one being called upon.

#### NAMES OF THE CHRISTIAN INDIANS PRESENT

Those present were Mr. and Mrs. "Medicine Rock," Mr. and Mrs. "Old Tobacco Seed," Mr. "Joe Wood Tic," Mr. and Mrs. "Scolded by Everybody," Mr. and Mrs. "Bull Snake," Mrs. "Among the Willows," Mr. and Mrs. "Turns Back Plenty," Mr. and Mrs. "Theodore White Mouth," Mr. and Mrs. "Austin Lion Shows" were present although they are not yet members of the church.

Some kind of a place for holding services is very much needed. They now hold them in the shade of trees from place to place.

These three hundred Indians in this District live along Pryor Creek for a dis-



GROUP OF INDIANS BAPTIZED BY MISSIONARY PETZOLDT



tance of forty miles. A good site for a campus has been selected, and the Home Mission Society has just voted \$400 to pay for it. A little house costing \$800 is now needed. The Indians this winter are to go into the woods to cut logs for it.

Bro. Petzoldt reports the work at Lodge Grass, 115 miles away on the east side of the "Reservation," more prosperous than ever before. Recently twenty more have been baptized there, and the attendance on Sundays is the largest in the history of the Mission.

Sometime ago, when he was away for a Sunday, he appointed a Deacon to lead the services. On that day the Deacon's grand-daughter was in a dying condition and he could not be there. The Indians went ahead with the exercises, without preacher, deacon or missionary, and at the close had an altar service. One woman, "Mrs. Goes Ahead Pretty," came out and is happy in the Jesus Road.

Bro. Petzoldt is cultivating this large field with the help of his wife and women missionaries at Lodge Grass and Wyola, and native workers at Big Horn and Pryor.

Nothing is paid out for interpreters, this service being rendered without charge by the Indians. Henry Russell, (Indian name, "Tobacco Seed") is the interpreter at Pryor. He is a graduate of Carlisle Indian School in Pennsylvania. We hope he may become a preacher to his people. Mr. Petzoldt has about 250 words in his Indian vocabulary and is able to carry on a conversation with them in their tongue.

With forty-two baptisms this year, there is every reason for encouragement to prosecute the work vigorously. He greatly needs an automobile to expedite the work. At this writing we are trying to get one.

When he goes to Pryor by railroad, it takes four days and nights counting the two days spent on the field, and costs between \$7 and \$8. This trip includes a ride of twenty miles each way from the station.

If he drives the team, it takes eight days hard work to make the trip, and costs from \$4 to \$5. The Indians also have their allotments along the water courses from thirty to forty miles in each district, which makes more travel to reach them.



DR. PROPER AT DINNER WITH THE PRYOR BAPTIST INDIANS



A FARM RESIDENCE WHICH THE LIFE-LINE VISITS

## The Cruiser Life-Line at Work

By Captain G. L. Hall



HELLO,—HELLO!  
... Is this Mrs.  
Calvin? ... This is  
the cruiser man  
speaking. ... Yes, I  
just tied up in your  
neighborhood. Well,  
I'm very busy now  
you see. ... How

are the children? That's good! ... Say  
Mrs. Calvin, did you know I was going to  
spring a surprise on you folks tonight?  
... You didn't? Well, this is it, we are  
going to hold a meeting tonight at eight,  
can we hold it at your landing? Yes, I  
know there is no church there but you see  
I'll bring the 'church' along with me and  
part of the congregation too. Will you  
be there? ... All right, be sure and tell  
all the neighbors to come, eight o'clock,  
... Good bye."

This was G. L. Hall, chapel colporteur  
cruiser Life-Line, speaking over a kitchen  
'phone from a ranch on Coos Bay, Oregon,  
where he has a large work among the  
isolated inhabitants. He had just arrived  
in this neighborhood and had stopped at  
this home in the country for a drink of  
water as well as to visit the family and  
announce the meeting. He found Ada,  
the family friend and maid of all work, with

sleeves up and arms all a-scratch from  
blackberin'.

"Where are the folks, Ada?" he inquired  
dropping into a nearby chair for a min-  
ute's rest. "Oh they are all out black-  
berin' too and won't be home till supper  
time," she replied. "I just got back.  
See, I got all of these," and she exhibited  
a dishpan half full of the black shining  
beauties. "My, but I'm glad you've  
come," she went on; "I heard yew whistlin'  
as you come up the slough. That boat  
does look fine! How long can you stay?"  
Ada was hustling about as was her habit  
and keeping up the conversation the while,  
for these country people are a busy lot.

"Oh I don't know," replied the captain.  
Then he told her of the meeting which he  
had planned to hold in that neighborhood  
that night on board the cruiser and that  
he would come back later and take the  
whole family to the meeting. "The time  
is short," he added, "and we must try  
to get word to everybody." Then the  
'phone was put into commission as was  
related at the beginning of our story. Mrs.  
Calvin was called. Mrs. Rustler, Mrs.  
Winkler, the Steins, the Ansons and many  
others were all soon notified of the event  
which would take place that night. Each  
was told to ask others either to come or be

ready when the Life-Line came along. "Won't that be just fine," exclaimed Ada. "To go to church on a boat! We'll all be ready when you come back."

The colporter then crawled out through the back yard fence to go through the fields and farms calling upon other homes. From place to place he went, always leaving

blooming and bearing bountifully, he found Mr. Herman outside his cabin gathering wood. Straightening up as much as the armful of wood permitted he exclaimed, "Well, well, Mr. Hall, I'm glad to see you; when did you come?" Without waiting for any reply he went on, "Say, I'm just getting supper, come and have



THE REGION WHERE THE LIFE-LINE CRUISES

an encouraging word of Christian greeting. It was a beautiful day in July. Every growing thing seemed to be eager to express its strength of inner life in growth. As he climbed around a little hill following the trail, these things seemed to speak out, and stopping with rising emotions he thought, "What a privilege is mine! to be a messenger of Jesus in a community where they are so glad to have me come." Then with bowed head he waited a moment where he was, and . . . "God help me to do my best for Jesus' sake."

Hurrying on he found a man going in the same direction, and walking with him they talked of eternal things. Then at the parting the missionary said, "I'll be at your landing tonight at about eight, and you can all go to meeting in the boat." "We can't be ready so early," was the reply of the farmer. "You see we have so many cows to milk now. We'll be ready as early as we can." So the missionary told him he would wait for him a few minutes if necessary and when he heard the whistle to come down to the landing.

Climbing a sloping hillside which was as a beautiful garden, but with potatoes, peas and strawberries as well as roses all

supper with me. My wife is away to see her sick father, but I guess we'll get along all right." To such a welcome the missionary's heart warmed. He did not know it was supper time, so rapidly had the day gone while he was making his calls.

"Why yes," he said, "I don't know but I will if it's time to eat. You see we are going to have worship on board the Life-Line tonight. Will I have time to walk across the point and bring her around, then we can start from your landing together? I'll hurry." "Yes, do," said Mr. Herman. "And I'll put another potato in the kettle for you. Supper will be ready as soon as you come back."

While coming around with the boat the missionary took time to stop at Mr. Hazelrigg's wharf, for this home had not been reached during the day. No response came to his knock, except the severe crying of a child within. Remembering that it must be milking time he made straight for the barn where he found the young rancher and his wife among the Jerseys. Leaving her husband in conversation with the missionary the rancher's wife hurried away to the house just in time to bring the "squall" to an end.



The baby had fallen down behind the bed on the floor and could not get out.

This was a new farm, with new buildings and young stock. The young farmer was eager to show the colporter about. The missionary must stop and see *everything*. Even the "Queen of the Herd" was introduced and her "registered" qualities explained. Everything the rancher was trying to do brought forth exclamations of interest from the missionary. Finally with a word of Christian interest in himself they parted, with the understanding that the rancher and his wife would hurry through their evening work in time to catch the Life-Line as she came by.

At supper with Mr. Herman the two men sat together over the steaming dish of garden peas and new potatoes cooked together, conversing later than they realized. Finally jumping up and looking at the kitchen "regulator" Mr. Herman exclaimed, "Why, I 'most forgot to milk the cow. I'll leave the dishes until I tend to her. Now Mr. Hall you just sit right here and read the 'Herald' till I get through."

On his return from milking he found that the missionary had washed the cups and saucers up and put things away as tidily as a woman. (Give the credit to the habits

of the good wife in his home.) Then the two went down to the dock and started off with the Life-Line. The missionary was in charge in the engine room and Mr. Herman was on deck to throw the line at the landings as they journeyed from home to home to gather the people for the service. Some could not go on account of sickness but most of those invited were ready as the boat passed along.

By the time the cruiser reached her last landing where the meeting was to be held the cabin was nearly half full of people; by the time she was securely tied and the lights all turned on from her electric plant, another boat came alongside bringing people from farther away. Still others came aboard and joined the company already seated. As soon as the missionary had "peeled" his jumper and overalls he stepped out of the engine room and the organ started up "What a friend we have in Jesus" and the "congregation" joined in the song heartily. The meeting was opened.

It was a simple gospel service such as any one would appreciate, short, informal and appropriate. How attentive the people were! Every word spoken seemed to be of interest to them. The missionary's message this time was "Our love



THE EVENING CONGREGATION IN THE LIFE-LINE CABIN

for Jesus expressed." Again the risen Lord was heard as he spoke to Peter on the seashore, "Simon, son of Jonas, lovest thou me?" And even now his voice can be heard in this cabin meeting asking of each heart the question "Lovest thou me?" The character and disposition of Jesus are such that no one who really knows him can help admiring him. But it was not admiration that Jesus desired, neither was it a mental respect only. It was love, and that from the inmost heart of hearts, that was meant. Knowing Jesus, we can have no good reason for not loving him, and serving him.

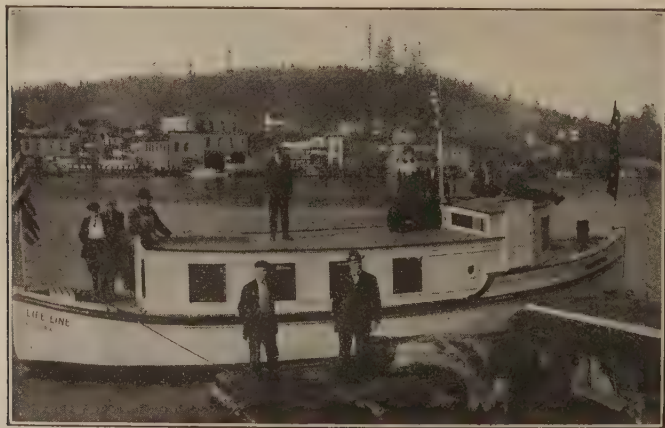
Then "My Jesus I love thee, I know thou art mine" was sung and a "testimony" meeting followed. It would have gladdened the heart of any prayermeeting mother or father to have been present. Hearts were revived and lips long closed were opened in testimony as the people rose and expressed their love for Christ. Others were thoughtful and remained silent. This is truly "seed sowing" for the Master.

Now the meeting closes, but the people remain to converse and enjoy the boat. The cabin is neat and well lighted. Some one has brought a bouquet of roses which adds attractiveness. Expressions of ap-

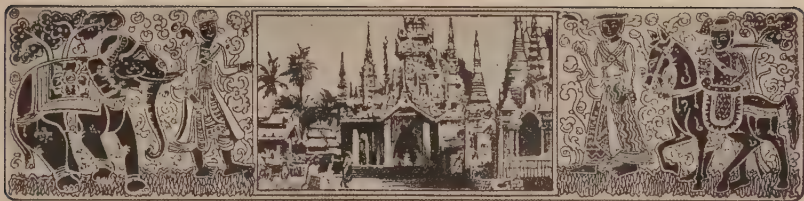
proval are heard. "We have not had services in this neighborhood for so long, when can you come again?" . . . "What a good meeting! We'll surely get more to come to the next one when you come again." Some one asks: "We'd like you to come home and stay with us tonight." But the captain replies, "No, I thank you, I have my bed on board, but with your permission, I'll see you home."

When all are off who leave at that point, the missionary again starts up his engine and with Mr. Herman as "deck hand" they "deliver" the neighbors stopping at the various landings, calling out "good night" as the craft speeds away in the darkness. And when the cruiser is finally "made fast" for the night at Mr. Herman's landing, the missionary opens his bunks and unrolls his blankets to retire for the night. "Turning in" is a quick process with him. But first, with his bare feet upon some life preservers to keep them off the cold cabin floor, he kneels alone. No, not alone. His Great Pilot is with him and he thanks God for His leading and the great opportunity of bringing that day a blessing to a community which was thus isolated from all public ministrations of the Gospel.

Thank God for the Life-Line.



THE LIFE-LINE TIED UP AT THE DOCK



## A Hindu Holiday

A VIVID DESCRIPTION OF THE HINDU RELIGIOUS FESTIVAL SEASON



THERE is great excitement in Penaganchaprolu and the surrounding district, for the day of the great festival is drawing near. The coolies have cut the grain in the fields and the patient oxen have tramped out the new yellow kernels which now lie safely hidden in the "patara" or pit in the ground, promising future abundance. Some of the grain has also been sold, with much wrangling and disputing, to the merchant in the bazar and the shining rupees locked fast in the owner's strong box. The carts, not needed now to haul the fodder, are brought out. On them are reared tall bamboo poles between which are fastened grotesque and gorgeous creations of colored cloth and paper, tassels and bells. The horns of the oxen are painted red and yellow and around their necks are hung wreaths of flowers. Putting on their best clothes, taking some money for food and trinkets, picking out the best goat in the flock for an offering, the people mount the bundies and with great merriment and much chattering are off for the "Teranalli," or temple festival.

On the day before the festival, as we entered the village and passed down the main street, on both sides the people were busy painting their houses. First the walls must be made "clean" and smooth by putting on a plaster composed of

red earth, cow dung and water. After this has dried hard the wall is whitewashed. Over this whitewash red stripes about four inches apart are painted. This same general plan of stripes is always observed in decorating the houses of orthodox Hindus. Inside, the houses are swept clean and the floor sprinkled with dung-water. The door-steps and street in front are treated in the same manner, after which the women make fancy designs with white sand and chalk.

Two of the benefits of these festivals, and probably the only two, are that they afford the only holidays or amusement the people enjoy; and in preparation for them many of the houses are cleaned, repaired and painted, thereby greatly improving the appearance of the village. Rev. J. E. Padfield, in his book entitled "The Hindu at Home" says, "And yet these festivals are not without their bright side. They are periods of rest and enjoyment in the lives of many who have not much brightness in their existence; and in this respect, at least, they serve one of the purposes for which the Sabbath was appointed. It is pleasant to think of the dull plodding round of toil being broken now and then, in the life of the Hindus, by a little rest and enjoyment; although it might be desired that the events commemorated were often other than they are, both in origin and in the manner of commemoration."

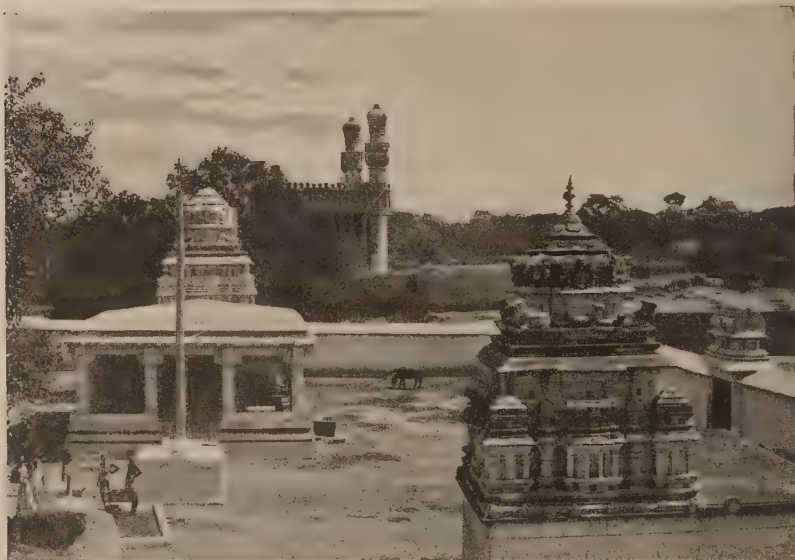
Surrounding the temples of Penaganchaprolu is a large open space about the size of an ordinary baseball field. Beyond this is a fine grove of tamarind trees. The



munsiff or head man of the village directed us to a spot under these trees where we could pitch our tent. It was a good quarter-of-a-mile from the temples, though we found out later that it was none too far away from the center of activities.

The next day after our arrival the people began to come, by twos and threes and in crowds, on foot and in their carts. These carts with their fancy trimmings wound their way in long lines through the narrow crooked streets of the village like great

camping places in the grove. All day and all night there was no relief from the noise. The hum of voices, the screech of pipe and beat of tom-tom mingled with the ringing of bells on cart and oxen; and the barking and howling of dogs did not afford the most soothing lullaby one could wish for. I said the "hum" of voices. That however is a very inadequate word for the Indian voice. Neither in quantity or quality of speaking is there moderation. By the final day of the festival the grove



HINDU TEMPLES

snakes. There were four or five special carts with ponderous stone wheels. On these had been erected poles thirty and forty feet high, covered with many brightly colored pictures of gods and goddesses. The tallest of all was topped by a very modern umbrella spread out in all its glory. Each group of carts was preceded by the village band. Upon entering the open space surrounding the temples the procession stopped while several men sang and recited many verses to the merits of their gods. Then having passed three times around the temples they found their

was full of carts and people, our tent being surrounded on three sides. We were thankful that the wind was from the right direction.

There are in all five temples, four of them being the abodes of goddesses. The fifth is the home of the terrible tiger who ate the husband of one of the goddesses. This temple is very appropriately set behind the others. The main temple is to Tiripama, whose husband was cruelly eaten by the tiger. Her spouse having been disposed of, she with true wifely devotion jumped on to a pile of burning wood,

thereby securing her husband's as well as her own salvation. For this noble act she was made a goddess. Today she is the patron saint of all childless couples. We counted one day, seventy-five women surrounding the temple. Their hair hung wet and uncombed down their backs. Their garments soaking wet and covered with red and yellow powder clung tightly to them. In their hands they held some fresh green leaves and fruit. Some stood with faces to the wall, but the majority lay face downward either on the low platform surrounding the temple, or else in the outer circle of dust and dirt. Here they lay until, exhausted with moaning and wailing they fell into a troubled sleep. Whether they sleep or not they must wait until the goddess tells them in a vision or dream that their prayer is answered. If their cherished hope is not attained during the ensuing year they must return and again beseech the goddess's favor. It seemed strange that the men had no part in this. It is a terrible affliction when a man is childless, but the cause can only be the woman, and on her falls the curse. The most legitimate reason for taking a second wife, to a Hindu, is the childlessness of his first wife. A man marries not for love but for satisfaction and salvation.

In the space surrounding the temples was established an impromptu bazar where merchants from all the surrounding villages were camped with their wares—brass work, aluminum, tin-ware, beads, bracelets, jewels, clothing, candy, fruit and provisions. It is an opportunity for trade not to be neglected. It is also a time of rejoicing for another class, namely, the traveling mendicants and the religious fakirs. There was the sanyasi lying on his bed of thorns; the fakir with his puppet show of images, cutting and flogging himself, the sight of his blood increasing the amount of gifts; there were the wandering minstrels dressed as women, who sang and danced, accepting gladly whatever their admiring hearers offered. The maimed, the lame, the halt and the blind were there without number, their insistent cry rising on all sides. It was not without some surprise however that we came suddenly upon the blind husband of one

of our servants, calling lustily for alms to be bestowed on this "poor blind beggar without mother or father or family to support him." Such is the usual cry. There was also a crowd of sturdy rascals who, smearing themselves with ashes and colored powder, went from shop to shop in the bazar. Standing in front of the shop they beat drums, rattled iron clappers, blew shrill whistles and shouted at the



GANESHA, HINDU GOD OF WISDOM

top of their voices, thereby causing all trade to cease until the proprietor had given a sufficiently large donation.

It was surprising to see a number of very modern gambling devices, such as throwing to dice and spinning the pointer. Several industrious Mohammedans were quite up-to-date. Having fastened to a table a number of coins in value from an anna up to a rupee, they sold five rings for one dub, or one fourth of a cent. Which-ever coin a person succeeded in completely ringing became his. It is significant to note that around all these devices the crowd

struggled and pushed for a chance to try their hand. Truly human nature is the same the world over.

On the last day of the festival the sacrificing began. There was no order or decency or any apparent form of service observed. Two men designated as killers took their stand before the temple and the people brought the animals, — sheep, goats, and chickens. Throwing down the sheep they cut off their heads as fast as they could work. About the place the crowd yelled and pushed, — some to get in, some to get out. Those coming out held tightly to legs and severed neck of goat or fowl. Some not holding tight enough sprinkled the warm blood quite generously. The skins of the sheep and goats are kept for sale or leather work. Among the lower castes the meat is sometimes eaten. None of this offering was given to the goddess. There were however offerings of jewels, grain and money amounting to many hundreds of rupees.

One large, prosperous looking goldsmith came bringing a large pot and a bag of rice. Having covered the pot with red and yellow powder he placed it over a fire built before the temple. After repeating certain muntrams or prayers he poured in the rice. When it was thoroughly cooked he took a little on a leaf and offered it to the idol, after which he and his friends sat down to enjoy a hearty meal of the remainder.

During the following night the great crowds disappeared as if by magic. The morning sun shone down on an empty grove. Only the refuse and the blackened stones of the fireplaces showed where the campers had been. The people had returned to their daily toil, all much poorer, except the merchants and the beggars, and many even in debt. For days to come the women about the well and the men in the streets would talk of the joy and excitement of this short season of merrymaking.



A HINDU SHRINE ON A GALA DAY





### Disturbing News from China

**F**RRIENDS of China have been aware for some time that affairs were not progressing satisfactorily, but have hoped for the best. The news of a *coup d'état* by Yuan Shi Kai whereby the Kuomintang party has been expelled from Parliament by presidential proclamations, added to many executions of rebel leaders, causes gravest anxiety for the stability of the Republic. The expelled party numbers about three hundred members, and was formerly headed by Sun Yat Sen. It was undoubtedly an obstructionary body, and made it impracticable for the President to carry out any policy of parliamentary government. The proclamation of expulsion sets forth the difficulties with which the government has been struggling, and the impossibility of going on if such parties as the Kuomintang are allowed to exist. This party has steadily fought in the parliament for the curtailment of Yuan Shi Kai's power, and the draft of the new constitution which it advocated made the president absolutely dependent upon a parliament that would not act save in opposition to the executive. The situation reached a crisis with the proposal of the constitution. Martial law is in operation in Peking, and arrests and summary executions are said to be the order of the day. Disorders are reported from various sections, and the way of the reformers is hard.



### Two Republics in Name

It is a little singular that Mexico and China should be in much the

same chaotic condition as to government and order. The peoples of the two countries are as different as could well be imagined, but the situation in both is similar. From the outside, it looks as though only a strong government could secure order and peace, and direct affairs until the people become sufficiently educated in self-government to know what to do with political liberty. This is a slow process for peoples that have never understood the real meaning of the word freedom, and whose conception of political rights is vague in the extreme. In China the masses of the people seem to care very little and know less about the central government. In the past it meant taxes, and taxes are always disagreeable features to those who have to pay them. With the rigid rule of tyranny removed, the lawless bands find opportunity to frighten and despoil the people who are without adequate protection by the government. In this way some mission stations have suffered, and there is constant danger of violence from such irresponsible sources. The central government finds it difficult to preserve order and conduct state affairs in the large centers, without trying to police the whole country, which is inaccessible to a degree we can scarcely realize.



### Developments in Mexico

It cannot be said that government in Mexico is any better or more successful in preserving the rights of the people than in China. The recent elections, so-called, were the merest farce, and Provisional President Hu-

uerta proved that he had no idea of surrendering the reins of power, whether he had the title of President or not. Revolutionists continue to make war upon the Federals, and the whole country is unsettled and uncertain. Our government has announced its policy with regard to Huerta and the dictatorship which he assumed when he arrested the members of the House of Deputies. A crisis may come before this issue reaches our readers. At this writing it is impossible to tell whether some way out can be found other than armed intervention, which would be the last resort, and one most unwelcome to our people. It is a fair question to what extent our government has a right to go in dictating to other nations how they shall settle their internal affairs. At one time there was a serious disagreement between our Mexican policy and that of England, which recognized Huerta provisionally. The other nations have evidently been desirous to let us take the initiative, and it is sincerely to be hoped that a wise and just policy may be devised, and unhappy and distracted Mexico come to a better day. American citizens who have gone down there to make their living or their fortune are not in enviable situation. Events since the cessation of the stern but progressive rule of President Porfirio Diaz seem to prove that only such a government as his can keep the Mexicans in order until they have become educated up to liberty with law and order.



#### What to do with Anarchists

One thing we might do under our laws regarding immigrants — we could at least send back whence they came such foreign anarchists as have not acquired citizenship. There are many of them, and in some places they have regular organizations, and in their parades carry defiantly the red flag. The requirements of admission to the country include a denial of anarchistic

belief, but of course this provision is evaded, for a lie or a false oath is of little account to those who do not believe in God, government, or law. It is not possible therefore to shut out the anarchists at Ellis Island or other port of entry; but it is possible to arrest and deport them when they have made themselves known. A little more drastic treatment would rid us of a class of persons of the most undesirable and even dangerous sort. So far as we know, no missionary effort has yet succeeded in transforming any of these pronounced enemies of government into Christian citizens. We should either convert or deport them.



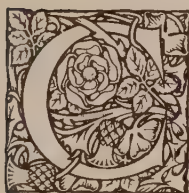
#### Missions for 1913

The bound volume of *MISSIONS* for 1913 will soon be ready, and will make the largest volume we have issued, and one of the best. This will complete the fourth year of the combined magazine, which has won for itself a place in our own denomination and among all the denominations of which we may justly be glad. The bound volume is a surprise to most people who see it for the first time. That this great quarto of a thousand and twelve pages, with its ample illustrations and varied matter covering mission work in all lands, besides general affairs of denominational interest, costs only fifty cents a year to the subscriber is an astonishing fact. The value bears no relation whatever to the price. We can furnish a limited number of these volumes, handsomely bound in art buckram, at a dollar and a quarter, which includes the postage. If you wish a volume, order at once. In church libraries a set of these volumes would be one of the best investments for missionary committees. The editor has to confess that in looking through the twelve numbers of the year at a sitting, he has gained a new interest in the magazine and is able conscientiously to commend it to the fifty thousand Baptists who do not now

take it but who ought to be on its subscription list. If you have a friend in that non-subscribing fifty thousand, perhaps you will help in making him acquainted with MISSIONS. As for 1914, we can only say that the past is the surest prophecy that there will be no retrogression. Our perpetual motto is, "more subscribers and a better magazine!"



### Christmas and Giving



CHRISTMAS is the season of gifts. This has come about naturally because the day springs out of that greatest gift which God ever gave to the world — the

gift of His only begotten Son, who was to be the world's Saviour. As we reflect upon this gift and its meaning to us and all men, we are led to ask what return we can make to the Giver of all good.

As the Babe of Bethlehem came into the home, the celebration is first of all a home event, and is marked by the giving of gifts to children and to parents, in token of love and remembrance. But our giving should not begin and end with the Christmas stocking or tree. As Jesus Christ went out into the life of the world, and gave himself in help and blessing to those who needed it, so the disciple must see to it that his giving reaches all whom he can aid in the Master's name.

Why should not the Christmas season, then, be the most favorable time to decide upon our individual opportunity, responsibility, and ability to give the Gospel to those who have it not? The missionary enterprise lies close to the heart of the church and is an integral part of its mission. The cause of missions affords the largest means of reaching the needy with our

gifts of money. The fields are everywhere white unto the harvest. The laborers are few. Read some of the piteous appeals for teachers and workers, like that in this issue from Mrs. Ashmore in Swatow, where a girls' school has been obliged to close for want of a teacher to direct it. There would be missionary spirits ready to go if the Foreign Society had money to send them out. It is the same in the home field, so far as openings and lack of workers are concerned. The truth is, that the individual members of our churches have not as a whole caught enough of the true spirit of giving to embrace with continuing zeal all these wider objects which call for share in our prayers and gifts.

Christmas brings the highest motive as it symbolizes the greatest good. Our gifts should be based in love, as the greatest of gifts was. Nothing else makes the gift and the giver acceptable to Him who delights in the freewill offerings of grateful and loving children. Let missions have a place in your Christmas thinking and giving. This will mean an increase of Christmas joy. What an influence it would have upon the family circle, too, if one were to put an envelope on the tree, with an offering to missions enclosed. Why not? In memory of the Supreme Gift, to which we owe what makes life worth living.



### "Cheh-jim" and "Jasm"

THE Brown graduates of President Andrews' day will never forget the chapel use he was wont to make of a favorite word which was not in the dictionary but had a most impressive effect. What men lacked, he said, was "jasm." A man who had that would succeed, without it failure was written in the books for him. "Jasm" worked its magic way into the student's imagination to such an extent that it fairly permeated the college body.



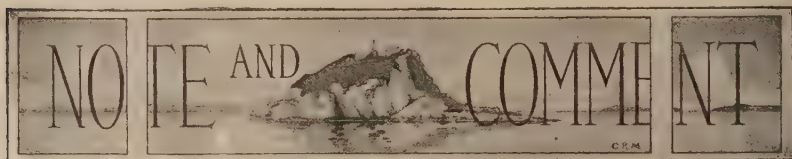
Brown has kept on turning out men possessed of this peculiar quality.

We have something akin from China. On another page we quote from a letter written to Secretary Hunt by Mr. Foster of Yit-Yang, South China. It will pay you to read the letter. One expression in it particularly fastened our attention, and we re-quote it here:

"What he emphasized was, that it was not so much the fact of such men being in the churches (prominent leaders in government and business), *as that not only they but everybody were busy about their Master's business*; that the contrast between conditions there (Canton) and here (Swatow) lies not so much in ability as in consecration. His topic he compressed into one compound expression, 'Cheh-jim,' which means 'an office and its duties.' *In Canton every disciple recognized that being a professed follower of Christ involved 'an office and its responsibilities'; in Swatow the majority felt, or seemed to feel, that the work should be done by the preachers, pastors and deacons.*"

"Cheh-jim" — that is it. Every man a priest unto God, every disciple a servant with definite responsibilities of service. How like the Swatow members of the church to our own, leaving the work in the main to the "preachers, pastors and deacons." And just as weak in results here as in China or anywhere else. A "Cheh-jim" discipleship here and in China would enable us to seize the unparalleled opportunities which, as Mr. Foster says, will not come again. Have you found "an office and its duties" in the church and the broader missionary activities? Are you a "Cheh-jim" disciple? This country of ours, quite as much as China and Japan, needs men of "jasm" and "cheh-jim" stamp, to meet the days ahead. And Christianity must breed them in order to become a world conquering force among all nations.

Read also what the young Chinaman has to say about the value of a religious paper and a magazine like *MISSIONS*. He perceives one of the most powerful influences in the development of an intelligent life.



**Y**OU will find practical suggestions and workable methods in the different departments this month. And all through the number the Christmas note is struck. Let the Christmas joy bells ring throughout the year! They will, if the Christmas spirit dominates our lives, as it should. What else is worth while, after all? Not the amount of work we do so much as the way and spirit in which we do it is what counts most.

¶ Dr. F. M. Goodchild, who is on the round the world journey to Burma, gives our readers a picture of China's greeting to the Judson Party, and Secretary Franklin tells in his entertaining way of China

"Thirteen Years Ago," or at the time of the Boxer uprising, and points out some striking differences between that time and the present. After reading what he says, you will feel with us that we will never give up hope for China.

¶ Do not fail to read the announcement of the Judson Centennial Educational Campaign in the pages devoted to the Department of Missionary Education. It is time to begin to lay plans for one of the most interesting studies of missions that has ever been made. There is not only the inspiration of a great name, but Judson's experiences form a story of thrilling character. Readers of all ages will find

a suitable presentation in one or another of the excellent books that have been prepared especially for this Campaign.

¶The Home Mission Society has lost a most efficient and tireless District Secretary through the resignation of Rev. J. A. Maxwell, who served it in Pennsylvania. He feels drawn to the pastorate again. Not only was he indefatigable in presenting the mission cause to the churches, but he was the best field representative MISSIONS has ever had, and his lists of subscriptions came regularly. We can only say that if all the District Secretaries felt the value of pushing the magazine as much as Secretary Maxwell did, and took hold of the matter in the same energetic way, we should not now be asking for more subscribers in order to reach the seventy-five thousand list, but should be on the way to the hundred thousand.

¶Now is the time to count up the mercies of the past, and plan work for the year to come. The suggestive question is, "How can the year 1914 be made for me a year of greater growth in spiritual sight and efficiency, of greater effort for the common good, of larger development in all that makes for influential and worthwhile character?"

¶The Massachusetts Baptist Missionary Society has done well in electing Dr. Hugh A. Heath, of Wakefield, as general secretary, to succeed Dr. Padelford, who has fully assumed his duties as corresponding secretary of the Board of Education of the Northern Baptist Convention. Dr. Heath has been a successful pastor, and has not failed to develop the missionary spirit in his churches, or to take an active interest in denominational movements. A graduate of Des Moines and Rochester, he has had pastorates at Rochester, N. Y., Waverly and Keokuk, Iowa, and for the past twelve years at Wakefield. His success in the new work is assured.

¶The *Standard* of Chicago has reached its sixtieth anniversary, and is properly celebrating the event. We join in the congratulations. During all this formative period in the great West, the *Standard* has been one of the most potent forces in molding the denominational life and for-

warding the cause of truth and righteousness. The influence of Dr. J. A. Smith and Edward Goodman was felt for a generation, and in the later years Mr. J. S. Dickerson has worthily maintained the *Standard's* standard, always high and true. With the incoming of Dr. Gray a new era began, but with the same ideals and aims. The denomination at large should appreciate how much it means to have a paper like this at the great metropolitan center of the West. May its subscription list grow to what it ought to be, and its prosperity be multiplied.

¶We are compelled to give considerable space to the index of the volume closing with December, but the index is important, and our purpose is to make it satisfactory and in accord with the most modern indexing. The task is by no means an easy one, and we thank the librarians and other friends who have made helpful suggestions.

¶These are great days in Rangoon and elsewhere in Burma when the centennial celebrations are in progress. Those were also great days for Burma when Adoniram Judson began his work there under such discouraging conditions. The missionary record of the century ought to inspire faith and courage.

¶Beginning with the January number, look out for our Historical and Geographical Missionary Quiz. There will be something to learn every month. We shall also have some Brief Biographies of missionary leaders.

¶It is an interesting fact that it was on Christmas Day of 1786 that William Carey, our first great Baptist missionary, first formally set forth his views on the subject of missions. On the same day Charles Grant, one of the founders of the Church Missionary Society, did the same thing; and as a further coincidence, on that very day also Dr. G. Coke and his three companions landed at Antigua, in the West Indies, to begin their missionary work there.

¶Bishop Brent says it is not chance but Christianity that related the Philippine Islands to the United States. That is worth thinking about, and the sure word resulting from thinking will be Obligation.



# Conversion and Baptism of Vong Met-Chun

BY REV. GEORGE CAMPBELL

**M**R. VONG MET-CHUN is a man of such prominence and power that his conversion and baptism mean more than any other single event in the history of our mission at Kaying. He was the founder and energetic principal of the Vu Pun school, the first academy on model lines in this region. It is merged now in the Government High School, but for perhaps ten years some of the brightest youths of Kaying have been enrolled among his pupils.

The stories he related, on the day he was baptized, of his early struggle for an education, of his conviction that China must take up with modern learning, and of his successful efforts to found a school where modern learning should be taught, were most interesting, but the story of his conversion is quite wonderful. Though friendly with missionaries he was imbued with the idea that it was akin to treason to become a Christian, and he would have died first. He zealously advocated the worship of Confucius.

About a year ago he was stricken with tuberculosis and went to the Basel Mission Hospital. Face to face with death he began to pray to God. His disease abated so that he was able to return to his own home and to continue to fight with death there. Every time I went to the city I would see him in his reclining chair under a banyan near his house. He was too weak to read more than a chapter or two a day in the Bible and would touch no other book. The miracles and the doctrine of the resurrection were stumbling blocks to him, and yet he read on. He was always on the lookout for me with some questions on what he was reading. As he grew stronger he came to the chapel. In the summer he went with us to the mountains, and joined us every day in the reading of the Scriptures and prayer.

As his health came back he was pressed to take up public employment, and we feared he was tempted to shrink from a public confession of Christianity. He had made up his mind to read through the Buddhist and Mohammedan sacred books and to compare them with the Bible,

but long before he had finished the careful perusal of the Old and New Testaments he was convinced of their divine origin, and earnestly recommended them to his friends. He did not intend to become a Christian at once, but to put it off for years. In this decision he was so unhappy that he prayed to God to direct him by a passage of Scripture. Opening the Bible at random his finger rested on "Woe to you, hypocrites." He was alarmed, and in greater mental stress than ever.

About this time he called to say good-bye to Mrs. Campbell, as he had learned that she was about to leave. She was too ill to see him that day, and he came again in a few days. She urged him to come to a decision and to give his life into God's hands. She gave him a list of verses suitable to his case, and prayed with him. These he not only looked up on his return but also copied out and pasted up on the walls of his room. That night he could not sleep and at daybreak went to a Christian neighbor and waked him to tell of his distress. He was assured that once he made his decision the devil would leave him. He went back and fought it out, and victorious peace came the middle of that forenoon. At once he sent this simple message to Mrs. Campbell: "I have gained the victory."

It was no easy victory. A letter came at this very juncture from a relative who is speaker of the Provincial Assembly, urging him to accept high official position; but having given his life into God's hands and to his service he would not turn aside for high government position. He even adopted a new name, meaning "Emulator of Paul," and has decided to give his life for the conversion of the five races of China. Some sought to dissuade him from baptism by representing it as a shameful rite, and telling him that the water was cold and dangerous to his health. He said he did not fear the shame, and would not hesitate if the water were cold as ice.

Pray that Met-Chun may become the Apostle to the Hakkas! With his splendid administrative and organizing ability consecrated to the service of God at this day of opportunity he can be used mightily in the Christianizing of China,



ANNUAL ITALIAN CONFERENCE, PORT CHESTER, NEW YORK

## The Making of Italian Missionaries

By Prof. Antonio Mangano

SOME one has well said that the problem of foreign and home missions is one of money and men. The bigger part of the problem, however, as it seems to the writer, is the *Man*. If you have the Man you are quite sure to get the Money; the Man is the magnet. On the other hand if you have not the Man you are very likely to lose even the Money you already may have.

To illustrate: a wealthy man of our denomination was led to contribute generously to the work of two very important fields. He stood by those fields for two years. But when he saw that at the end of that period a real work was not being done, he withdrew his support. Those two fields are to-day languishing and it is a question as to whether they can ever be successfully developed. The rich generous giver is not to be blamed for dropping a work which promised no return, either present or future. Any sensible man would do the same. *The Man* was lacking. On the other hand Angelo Di Domenica goes to New

Haven and the Baptists of the city rally about him and secure a magnificent equipment for him with which to do his work. Antonio Perrotto goes to Utica and the six churches of that city show enthusiastic interest in the Italian work and raise money enough to meet the needs of the growing congregation. Rollando Giuffreda is called to Meriden, Conn., and in less than a year he has a chapel built for his work.

We are realizing now more than ever before in connection with our Home Mission Foreign work, that the Man properly equipped mentally and spiritually, with his soul on fire for the great work he has in hand, is the cornerstone for any real successful work.

It was only a few years ago that the leaders of our Home and City Mission Societies were asking, "How can we provide competent leadership for our Italian Mission and Churches? Where shall we look for men who have the necessary qualifications and preparation for the development of that work in the future?" God may work

slowly, according to our limited vision, but he is always working.

When the time came the divine call was extended to the old institution at Hamilton, Colgate Theological Seminary, the mother of thousands of missionaries and heralds of the gospel message to take up the task of creating and supporting an enterprise which should have for its purpose the gathering together and the training of such men as would meet the needs. President, faculty and Educational Society all deemed the work as eminently worthy of their best efforts and co-operation. It was thought wise that such a department as was contemplated should be located in a city where the students could be kept in constant touch with their own people and the problems that confront them. It was further considered fitting that the students be brought into some vital connection with a real up-to-date station church, which in a sense might

serve as a clinic for them and at the same time be a model for their own future work. Brooklyn was selected as the place, for the reason that there such conditions prevailed, and further because the rental of quarters was moderate.

In November, 1907, the Department was declared open for work. The first opening exercise was presided over by Dr. Edward Judson of New York. "The beginning, though small, was significant," so some said; only two of the six applicants were accepted. But those who were responsible for the enterprise said: "We want students in our department, but we want students of character. This principle laid down at the very beginning has been and still is the governing one. The following extract from the Bulletin presents the attitude of the Department:

"From the very beginning the school has had a high ideal of its



ITALIAN DEPARTMENT OF COLGATE THEOLOGICAL SEMINARY



mission. In consideration of the fact that in the work of evangelization too much importance cannot be placed upon the Christian and moral character of the men who do the work, the committee has exercised the greatest care in selecting men for admission.

"The conditions of admission require that the applicant shall have given evidence of a thorough conversion to Jesus Christ; that they shall have been members of a Baptist church for at least one year; that they be highly recommended by their pastors, the churches of which they are members and some reputable American. It is of course expected that the candidates for admission shall have a fair education and capacity for intellectual work.

"In its work the school strives to realize two ideals. First, it seeks to develop a manly Christian character, and to create a right attitude toward the work which students have been called upon to do. Strict private as well as public righteousness and a conception of the ministry as a call to be servants of the people to whom they are sent, are the duties constantly impressed upon the minds of the students.

"Second, the school lays special emphasis upon its educational ideals. It will neither encourage nor recommend any student to undertake missionary work who has not completed the full course, or the equivalent of part of it elsewhere, to the satisfaction of the faculty, and no certificate whatever will be granted for anything less than the entire course."

Since the beginning of our department over 50 applications have been received, but few among the applicants have been the chosen ones. Thus far only twelve have received the seminary certificate, while ten men are at present members of the department. That this careful method of procedure has been successful may be seen in the fact that so far every graduate of the department is making good, and all have won the respect and esteem of their American brethren.

It has been a great source of satisfaction to those who are standing back of the work to note how well the men are commending themselves. During the past year seven of our men have been ordained. The councils of ordination were greatly pleased



REV. ANTONIO MANGANO

with the statements of the men in every case. The men are distributed as follows:

Rev. Alfonso Corbo, Orange, N. J. (Class of 1911); Rev. Pietro E. Saltarelli, Brooklyn, N. Y. (1911); Rev. Rollando Giuffrè, Meriden, Conn. (1911); Rev. Antonio Perrotta, Utica, N. Y. (1912); Rev. Pascale Arpaio, Tampa, Fla. (1912); Rev. Justino Basile, Summit, N. J. (1912); Rev. Vito Cordo, Trenton, N. J. (1912); Teodoro De Luca, Ansonia (Yale Univ. now), (1913); Francesco Schepis, Winsted, Conn. (1913); and Giovanni Di Liberio, Providence, R. I. (1913).

Our department has put its seal of unqualified approval upon these men and they are showing themselves worthy of the confidence placed in them.



HANKOW BUND (FOREIGN QUARTER). X MARKS HANYANG HEIGHTS, WHERE THE VISITING MISSIONARIES WERE ENTERTAINED

## China's Greeting to the Judson Party

By Frank M. Goodchild, D.D.

THE world over China cannot be outdone for genuine courtesy. All along their way the group of people who are touring the Asiatic mission fields in celebration of the Judson Centennial have been treated with marked consideration. But on their visit to Hanyang, China, an honor was done them that easily outdid all that went before.

Hankow, Hanyang and Wuchang are three cities that are as much one as New York and Brooklyn. They have a combined population of two millions of people. And they are important not only on account of their size but because through them flow the tides of life to all parts of China. It was at Hankow two years ago that the Revolution began that made China a republic. To Hankow, though it is 600 miles from the sea, numerous lines of big river boats make their way from such ports as Shanghai. Ocean going steamships from European and American ports go there. It is the terminus also of railroad travel from Peking and the north.

Before the Judson party arrived it had been noised about that thirteen Americans would visit the city that day.

There are always plenty of people about a Chinese dock, — coolies looking for work,

and idlers looking for a sensation. They were there at every landing place, lined up on both sides of us as we climbed the stone steps from the boats, and many of them were unable to conceal their amusement at our odd appearance. Apparently, plain, everyday Americans cut a far more ridiculous figure to the Chinese than any foreigner does to us.

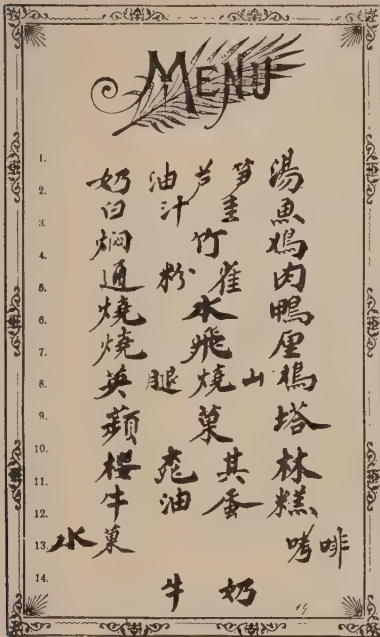
On this particular day we had planned a visit to our Mission Hospital at Hanyang where Dr. Huntley and Dr. Emilie Bretthauer do their noble work. After that we were to climb Tortoise Hill for the view it gives of the three cities. Tortoise Hill was the centre of hot fighting in the recent rebellion. It is now fortified. No one but the soldiers is allowed on that hill except by special permit. But if any one can get such things in China our missionaries can, and the permit was ready for us. It was even intimated that the commanding general of that district might be there to greet us.

It seems that when the Vice-President of the Republic, Li Yuan-hung, who has his yamen at Hankow, issued the permit for our admission, he directed General Li Lieh-chun to receive us honorably. General Li was thirty miles away and his military duties forbade his leaving his

post. He therefore sent his deputy to represent him. This deputy, Mr. Chang Ting-quch met our company at the entrance to the barracks, and greeted each one personally, bowing to the ladies and shaking hands with the men. Two and

path wound. Some distance off, taking a longer course but reaching the top ahead of us, ran a dozen or more soldiers carrying chairs for our use at the summit. At the top of the hill is a temple to the god of wealth with several priests in attendance. In the courtyard of the temple, in the open air, stood another table with chairs for the entire company about it. When we were seated hot wet towels were brought with which to wipe our faces and hands. Then tea was served.

After half an hour spent in viewing the cities spread out beneath and beyond us the descent of the hill was made, we passed



MENU CARD OF THE FOURTEEN-COURSE LUNCHEON

two we then marched in between ranks of soldiers who presented arms, while the military band played a salute. To the surprise of everybody, when we entered the barracks we found a capacious room partitioned off and tastefully decorated, and two long tables spread, and there as the guests of the Vice-President of the Republic we were served a splendid luncheon of fourteen courses. It was thoroughly American in character, even to apple pie. Throughout the meal the windows and doors were filled with the heads of people who had followed us in and now looked wonderingly at the foreigners who were being fêted.

After the luncheon came the climb to the top of the hill. The whole hillside is covered with graves. Among these our



THE BUND AT HANKOW

again between the ranks of soldiers presenting arms while the band played, and we were outside the barracks. Our genial host, here bade each one of us a gracious goodbye, and a memorable incident was ended. A company of plain people, visiting Christian mission fields, accompanied by a few of the local missionaries, had been tendered a hospitality that hardly could have been finer had kings been the guests. And yet there are some who say that China is unfavorable to the missionaries!





# In the Sunlight with the Sunny Sons

By W. H. Morse, M.D., Hartford

I

"FR-R-R-ANKIE! Fr-r-r-e-ankie!"  
Two long, long-drawn whistles, quick, impatient, and loud.

It was the cripple boy back of the fruit stand who whistled. It was the boy who was turning the handle of the peanut roaster who responded. No sooner did he hear the whistle than he dropped the handle, ran out to a passing electric car, that had just stopped to take on a young lady, and springing on the running-board, pulled off his cap to her, and then made his way down the board to the conductor, handed him a nickel, and jumped off. It was all done in a minute.

"Got it?" asked the cripple as the other resumed his work.

"Sure!" was the reply.

The traffic policeman explained.

"I seen that thing done several times," he said, "and I call it pretty neat. That Limpy Joe, you know, goes to the Italian Sunday school, and that lady who got on is one of the teachers. She always gets the car about here, and about this time o' day, and Joe he knows it. So he is on the watch, and when she comes along, he has one of the other boys hop the board and pay her fare. That's so; heigh Joe?"

"Ye-er," the boy answered modestly; and added, "Can't do it, myself, you see. She's our teacher, you understand? She teaches us at Sunday school, and week days she's a teacher in the Brown school."

"And coming back she has to pay her own fare!" observed the officer.

"Not on yer life!" Joe replied. "I aint sayin' about that, but's long as the cop mentions it, I got the boys at the schoolhouse to watch out, and they do same as Vic does here."

"What does she think about it?" I asked.

The cripple laughed.

"D'know," he said. "She's mighty

good to us fellers, and what 'd yer think of fellers as wouldn't do a little somethin' to sort o' pay her back?"

II

"Mis'r Smeeth, if you please!"

The young man stopped as he was turning the corner, and regarded the man who had spoken to him with a fretful look.

"Who you talking to? What do you want?" he asked.

"I want you. My Jesus Christ wants you," was the quiet reply. "Say, you don't want to go to that saloon, Mr. Smeeth! You come now, and go to meeteeng!"

"You dago!" the fretful look was now a fretful word.

"Say, that's right, Mr. Smeeth!" was the reply. "I know I'm what you call a dago; but never mind that! Come on with me. You don't want to go for a dreenk. Say, Mr. Smeeth, you are too much to be a wheesky-drunk!"

The young man looked at the Italian sharply, hesitating.

"See here!" he said, "What do you mean? You better go and chase yourself after some of your own race, and leave a respectable American alone."

"Mr. Smeeth," the words were all politeness, and the speaker was a bright, clean Italian, "Mr. Smeeth, it is because you are a respectable man, you want to stay so. I do go for my own people, but you too. My Jesus Christ wants you."

"I don't want to go to any of your guinee meetings," Smith returned.

"O, no!" the Italian quickly interrupted. "I do not want you to. You go to Baptist church? All right; I go that way. Prayer meeteeng tonight; 7:30. Most time. Ah, Mr. Smeeth, that is right!"

They walked together past the saloon to which the young man had been bound when

the Italian had intercepted him. At the church door the Italian shook hands with the American.

"Mr. Smeeth," he said, "if you please I shall be praying for you, that my Jesus may welcome you. Ah, that will be good for you, and then you will not more care for wheesky. Sure! Thank you for coming, Mr. Smeeth. Go right in. My Jesus is in there to say to you, 'Glad to see you, dear Mr. Smeeth!' And you say, 'Glad to see Thee, and be with Thee, my Jesus!' Good eveneng!"

## III

He reached my office shortly after nine in the evening, and after strenuous experiences. On leaving the cars at the station he had inquired for the office. Just then a mechanic had passed, and the station sweeper had said to the inquirer that he passed my office, and that if he followed him to his home, he would find me two doors beyond. So he had followed behind the mechanic. Presently that individual, a stolid German, saw that he was being followed, and became frightened and ran, up one street, down an alley, and across the cemetery, the other always close behind. In the darkness he stumbled over a ten-foot terrace, and before he could regain his feet, the other had followed and landed in the dust by his side. The German was too frightened to speak, but not so the other.

"Pardon me," he said politely. "You take a rough way to reach home! I'm looking for the doctor's office, and they told me to follow you."

The German could not find voice, and pointed out the house. Thus it was that the clock struck nine as he rang. I remembered him, a young Italian who had returned to Italy the previous year.

"You know I took the little red Bible that you gave me in Sunday school?" he asked. "Well, when I told my relatives and the neighbors about Ahmereecah, and about what I had learned of my Jesus, they must hear me read that Bible to them, as no one had ever seen one before. And they kept me reading from it every day all winter; and sometimes I had as many as fifty listening, and never less than ten. Best of all, it went right to their souls, and

when I knew of a Baptist church some more than eight miles away, the first time I had thirteen go with me, and every Sunday—for I went every Sunday, walking both ways,—I had some with me, and one Sunday there were twenty-seven. And then they began to want prayers when I would read the red Bible evenings: so we had prayer meetings. And, sure, nine were baptized. Believe me!" After a moment's pause:—"I was thinking, what Italy needs is the Bible. And who can carry it better than Italians? And why not have all Italian Protestants carry some when they return? For, sure, we want our dear ones to know our Jesus, and who can lead them better than He, in His Bible?"

## IV

"So few American children among them!" remarked a visitor to one of the teachers, indicating the class graduating from the grammar school.

"Less than thirty per cent," was the reply.

"The honors go to them, I suppose?"

"No, indeed. The *cum laude* are always Hebrew boys." She pointed out the honor pupils, three young Jews.

"And these are your favorites?"

"'Favorites?' she repeated. "You know teachers cannot be partial! But, turn about! The Italian children are leaders, taking the four years in the grammar school, one after another; though in the fourth year the Hebrew boys forge ahead, and win over them. But from the very first to the last (talking about favor), the little Italians all but worship their teachers, and show us a multitude of kindnesses, and in every conceivable way. They will do anything for us, from bringing gifts to remonstrating with the unruly. Time and again they tell me it is 'too bad' when some of the pupils give me trouble."

An Italian girl of perhaps thirteen came forward, accompanied by another girl, a few years younger.

"What is it, Maria?" the teacher asked.

"This is Giuseppa," the girl said. "I only wanted she should see you, for she is coming in our room next year."

After they had left, the teacher said, "There is another trait! Maria wanted

me to see what a bright child her friend is, but, more than that, she wanted the other to see the teacher of whom she thinks so much. The Italians delight in doing things for us, but the ruling passion is in doing for other Italians. One will go to any ends to help one of their own race, and it is really pathetic to hear one say that he wishes that friends in some other place, or those in Italy, might have some of the things which they enjoy. Several times I have had these children say to me that they wished that their friends who were left in Italy could sing 'America.' A boy who was returning with his aunt, declared he would teach it as soon as he reached Italy!"

## v

Do these illustrations make it sufficiently plain that the Italian in America is concerned with kindness, for those of his own race, and for others? Can we not see that God brings them here so that we may lead them to Christ, so that in turn they may be instrumental in leading others? Missions among them are invariably a success, and successful, under grace, because of the Italians themselves, who, as soon as they are converted, are zealous to bring in others, and who, on their return to the homeland are zealous to tell of their new hope in Christ. What else is it than that the Italians come to us to be trained as missionaries? As home missionaries, their work shows for itself. As foreign missionaries, they go home with the Gospel in their hearts, eager to impart it to "those of Italy," who, as in Paul's time, "salute us." Since it is the policy of the Latin church that there should be a famine of the printed Word in their homeland, it is for us, in Christian courtesy, to return that salutation with the Scriptures in the vernacular, equipping every returning convert with a supply, to be used as the Lord directs, and in faith that the Word thus given out cannot return void of saving effect. Believing this, we cannot

get rid of the idea that in the last day the "inasmuch" will stand out plain, and we shall not be able to ask when we saw our Lord hungry, when, in such plain sight, is Italy starving for the bread of life, that we ought to send by the hands of those who go out, divinely commissioned, full of zeal, and without expense to us.

No movement in Christian service grips one as does work among the Italians, for there is no other that is in a position to do more permanent and far-reaching work for our Saviour and for Italy. I firmly believe that the work is the greatest of opportunities for the expansion of the Redeemer's last command, and that the responsibility addresses every heart.

Welcome the Italians into the sunlight of the Sun of Righteousness, from out of the darkness. Consider that they come here out of tune with Romanism, and hungry for the faith of their fathers. Consider that unless they feel the sunlight of Christ upon their faces they will lapse into indifference or infidelity. Watch them as they become Christly in our missions, and zealous for the salvation of their friends. Eye them at work among their own people, and in reaching forth the rays of light to touch others than Italians. See them returning to Italy autumn after autumn, for a winter's sojourn or to remain permanently. Witness the Gospel in their hearts. Look at the welcome home that they receive, the eager story told of the new home and the new hope, the eagerness of the listeners. See to it that they return with the Gospel in their hands as well as in their hearts. And then? Trust God that the Sun of Righteousness may have His free course and be glorified in Italy. The clouds are black, but the blessed light shines more and more unto the perfect day. These returning missionaries convert others, build up missions, and encourage established work.

*The Bible Mission, Hartford, Conn.*







COURT YARD VERANDA AND GROUP OF NURSES IN TRAINING

## Are Missions Worth While?

By P. H. J. Lerrigo, M.D.

A REPLY FROM EMMANUEL HOSPITAL, CAPIZ, P. I.

TO DR. LERRIGO, EMMANUEL HOSPITAL, CAPIZ.

"My dear Doctor: My sickness is a thing which renders my hours long, waste and tiresome at present, and drives me frequently into desperation. I have been suffering for nearly three months and I have to stay at home all day long, musing the loneliness of the hours and not knowing what to do — especially when I remember the condition of my life — not knowing how to support my children when I cannot work.

"I submit my sorrows to your kindness, and thinking that the only hope of recovery depends upon being at the Doctor's side, I beg earnestly your mercy to admit me to your hospital where you may be able to observe my illness better.

"It must be brought to your knowledge however, that I am poor as poor can be at present, but if you would be kind enough to admit me to your hospital I would never forget your kindness, and I shall find some way to help the expenses of your hospital later. Very sincerely yours,  
JOAQUIN FERMALINO."

The above quaint and pitiful appeal recently received from a young Filipino who had previously been treated in our

dispensary evidences the way in which Emmanuel Hospital is making a place for itself in the affections of the people and becoming a refuge in the time of need. It is a sufficient answer to the question: Are missions worth while?

To bring renewed health and strength to bodies wasted and weakened by disease is thoroughly worth while; and if, as is not infrequently the case, a bond may thus be formed leading back to the Healer of souls who are no less weakened and wasted by sin, it becomes ten-fold more worth while. We are told that religion is the binding back of the soul to God. Then the mission hospital must be a thoroughly religious institution, for it is engaged in forging important links in the chain of circumstances which serves ultimately to bind back to God hundreds or thousands of lives that have long since broken away from the restraints of the divine affection.



CORNER OF OPERATING ROOM AND MISS ROSE NICOLET, HEAD NURSE

Here are illustrative chains forged in the last year. Note the logical order of the links.

## CHAIN I

Hookworm and ambitionless anaemia — A visit to the dispensary — A short residence in the hospital — Attendance at Christian services — Conversion — Thymol and new energy — Bible study and a desire to spread the Gospel — Return home and evangelization of a new district, with many led to God.

## CHAIN II

Infected wound — Visit to dispensary — Operation — Invitation to church services — Alert attention and immediate interest — Conversion — Healing of wound — Return to home town bearing tracts and Bibles — Evangelization of another district.

## CHAIN III

Malignant tumor of lower jaw — Dull, hopeless anticipation of speedy death — Enters hospital — Removal of tumor with part of jaw — A new hold upon life — New hope in God — New light and happi-

ness in face — Returns to home village to be baptized and bear testimony to truth.

## CHAIN IV

Visit of bright young man to dispensary asking medicine for his child — On second visit buys a Bible — Comes later with many questions referring to Bible teaching — Is convinced of truth — Baptized — Starts Sunday school in his own house — Boldly takes his stand in the plaza of his town and preaches the truth.

Not all cases yield such happy results. Our patients are sometimes unwilling to undergo the treatment their illness requires. One of their most firmly rooted superstitions is that the application of water to the body during illness is very dangerous. In several cases no persuasion which we could use were sufficient to induce the patient to submit to the necessary baths. Two cases who left us for this reason have since died.

One of the most gratifying features of the work, and one which alone would make it well worth while, is the development of the young women who have entered the hospital to train as nurses. Their progress in neatness, in precision and in faithful atten-

tion to detail makes us feel sure that in time we shall be able to turn out graduates who will be a credit to the institution. When these young women come to us they are innocent of the most ordinary principles of home nursing, such as the proper way to make a bed, sweep a room or give a bath, chiefly perhaps because they have been accustomed to sleep on a mat on the floor, and have found sweeping unnecessary, the floors of their own houses being made of bamboo slats permitting the dust and dirt to fall through; while bathing in sickness was entirely dispensed with. Their proper training requires endless patience and perseverance on the part of our head nurse, Miss Rose Nicolet, but it is yielding most happy results, and several of the girls are showing considerable aptitude for their profession. The duties of the hospital are not always agreeable to them at first but they seem very soon to fall in love with the work and now none of them would willingly give it up.

In these days of multitudinous financial calls, self-support in any missionary activity is a desideratum. From the day of its inauguration, Emmanuel Hospital has succeeded in reaching this ideal. The

receipts have not only covered all current expenses but have contributed substantially to the purchase of equipment and improving the plant. The majority of its patients are drawn from the poorer classes who can pay little or nothing, but the smaller number of those who come from among the well-to-do, together with a fair number of American patients, pay regular fees both for medical and operative treatment which prove more than sufficient to meet the running expenses of the hospital under the wise and economical management of our Head Nurse, Miss Rose E. Nicolet. It is our conviction that the power of the hospital as an evangelistic agency is in nowise impaired by the policy of expecting those who are able, to pay for the treatment received.

The nurses are all earnest Christian young women, and are ready at any time to help those who come to us, in soul as well as in body. Many are the words in season which they are able to drop upon the prepared soil of hearts softened and made receptive by kindness and physical aid. We believe that the mission hospital is an eminently satisfactory answer to the question: Are missions worth while?



FRONT VERANDA, EMMANUEL HOSPITAL, CAPIZ, P. I.



# UNITED MISSIONARY CAMPAIGN

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IN NORTHERN BERKSHIRE

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## IMPORTANT CONFERENCES

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IN THE

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## FIRST BAPTIST CHURCH

---

NORTH ADAMS

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## TUES. <sup>AND</sup> WED., NOV. 11-12

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Protestant Churches of North Adams, Adams, Williamstown, South Williamstown,  
Siamford and Cheshire, Co-operating

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## PROMINENT SPEAKERS

REPRESENTING THE MISSIONARY BOARDS WILL BE PRESENT

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LOCAL, CITY, STATE, HOME AND FOREIGN PROBLEMS DISCUSSED

FELLOWSHIP SUPPER TUESDAY P. M.

THE PUBLIC IS INVITED

J. FOSTER WILCOX. SECRETARY

W. H. SPERRY. CHAIRMAN

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THE ABOVE IS A SPECIMEN OF THE SORT OF BULLETIN BOARD ADVERTISING BEING DONE IN THE UNITED MISSIONARY CAMPAIGN. THIS DOCUMENT WAS ISSUED BY THE PREPARATION COMMITTEE OF THE WORK AMONG THE BERKSHIRE HILLS OF MASSACHUSETTS. IT IS ADMIRABLY ADAPTED FOR USE IN OTHER CENTERS WHERE THE U. M. C. IS BEING PROJECTED

### Preparing for the United Missionary Campaign

To achieve success in any campaign every department of the fighting force must do its part and do it well or the whole may fail. There are three periods to the conferences of the United Missionary Campaign: the period of preparation, the Conference, and the period of follow up work. Only the middle one of these periods depends for its success upon the group of speakers which comes from headquarters to represent the missionary societies. The men who are addressing the conferences may be relied upon to bring their part to a successful issue. They are presenting an inspiring program of world-wide conquest and a plan which, if carried out effectively, will put every church, no matter how feeble, in the way to participate in the victory of Christ over the nations.

But — *to the churches belong the periods of preparation and follow up work.* The introduction of no set of speakers, however inspiring, will do anything toward solving the problems of missions unless the rank and file of the church members are present to receive the help and inspiration of their addresses. The success of the campaign depends therefore upon the energy and ability with which the local committees in the various centers prepare for the conferences, and afterward, the consecration and determination with which the plans presented by the speakers are carried into execution.

No better illustration of how to prepare for a conference of the United Missionary Campaign could be given than that furnished by the committee in charge of the conference which is planned for North Adams, November 11 and 12. A strong committee has been appointed with the following officers: Mr. W. H. Sperry, Chairman; Mr. George Savary, Vice-Chairman; Rev. J. Foster Wilcox, Secretary and Mr. A. W. Fulton, Treasurer. The committee is arranging to have the plans for the conference presented in every pulpit in the district. A strong letter is being sent to every leader which makes this incontrovertible statement: "The success of the Northern Berkshire Campaign depends upon the spirit of

the cooperating pastors and churches," and urges each to do his part. Programs are to be scattered far and wide, and a poster has been prepared which is to be placed in every church and in prominent places in every town. An attractive presentation of every missionary problem is promised and the committee also offers the additional inducement of a "fellowship supper," surely an alluring combination of words. If any member of any evangelical church in the district, be he man, woman or child, escape the vigilance of this publicity committee it will be because he immures himself within the four walls of his own domicile where voice nor pen can reach him. The newspapers have been furnished with clear, concise statements of the object of the campaign and plans which are being made for it. If you live in North Adams, or vicinity you are not permitted to forget the conference. Hence one need be neither a prophet nor the son of a prophet to forecast that the conference at North Adams will be a magnificent success; for men with energy and initiative to make such thorough preparations for the conference will be equally energetic in acting upon the suggestions of the speakers, and putting into every church in the district an effective machinery for bringing them into line with the world movements for winning men.



### Medical Missionary Conference

The Sixth Annual Session of the Medical Missionary Conference will be held under the auspices of the American Medical Missionary Association, at the Battle Creek Sanitarium, Battle Creek, Michigan, Dec. 30, to Jan. 2. Bishop E. R. Hendrix will preside. Many prominent missionary men and women are expected. Missionaries of all denominations are invited, and entertained by the institution. The Secretary, Geo. C. Tenney, will be glad to correspond with those who are interested, and to impart any needed information.



# The Girls' School Situation at Swatow, China

HERE IS A HEART TO HEART PLEA

IT is ten o'clock in the evening. I am just home from an open meeting of the Reference Committee. After the vote was taken "to close the Girl's School for a year at least" I did not feel very much interest in voting on appropriations, so I came home. We carefully canvassed all sides of the question, but we could not find any other way out. Not one of the four women at the inland stations could be borrowed, and none of the three returning this fall could take it. All of those at Swatow have other work, except one who had expected to teach, while the one who came out two years ago for the educational work, was to have charge. But the doctors ordered the latter home at once and she sails in October. The teaching and administration of the school are too much for the strength of the former. So here we are with a school building and a hundred girls more or less who want to come to school. But the Abigail Hart Scott Memorial school is closed and the heart of her daughter is sad as she writes these lines. These conditions ought to be known at home by those who hold the ropes, so I am writing that you may know.

And who is the "you" who may be reading these lines? Are you one who has a life before you with abundant health and strength, and a longing to put your life into something worth while? There is a place worth while here at Swatow—a school plant with a new building put up last year for added class and dormitory room; girls to study, and a native teaching force; everything but a foreign superintendent to take charge. For this we need a woman of experience, one who has never had a nervous or any other kind of breakdown; a woman of tact with abundance of common sense, that sense so rare; a woman who can hold these girls with a firm loving hand, for I assure you they need it. The women and girls of China, held under such strict laws and customs for so many years, will surely go too far when they break away. We have already seen evidences of this right here in the school. Does not some one know of such a woman? Some one who can go to her,

and tell her of this opportunity, and show her her fitness for it? Those who are equal to such a position are often too modest to feel equal to the task. But the Lord can give the needed help.

To keep the school going during the last two and a half years, since Miss Weld's death, we have had to borrow a leader from the Woman's work. But the time came when we had to pay the debt. I am inclined to be optimistic, but this situation does try my soul. When the black darkness comes down over me, I wonder if this *is* really the Lord's work. If it is, why does He let the home church starve us this way? Another sad thing about this situation is that we have no one learning the language preparing for this work. It is now the last of September. We cannot hope for one to be sent from home this year, that counts one year. If one comes next year, it will be two years before she can do much teaching; that makes three years, even if one comes next year, and we don't know that they will come. Hope deferred waiting, maketh the heart sick, and in the thirty-four years since we first came out I have done a deal of waiting. But what of the hundred girls waiting? If one hundred girls wait three years, that makes three hundred years of waiting. Three hundred years are three centuries. In the next three years more change will come to the women of China than during the last three hundred years. Must we be out of it because we are not doing our share?

Will there be any response among the educated prepared young women in the home church to our desperate need here? I saw in *Helping Hand* not many months ago a call for an educational worker for Swatow. Did any one heed it? I fear not, for among the names on the list of those coming to China this fall there is no one for our school. For more than thirty years I have given of my time and strength and interest and means for this school. It stands there on the hillside as a memorial to my sainted mother. It is closed and my heart is not at rest. — LIDA SCOTT ASHMORE.







# OBSERVATIONS OF THE OUTLOOKER



THE OUTLOOKER approached the Lake Mohonk House, after the invigorating ride up the mountain side, with some question. Always before, year after year, as the guests of the conferences were driven up to the entrance they were met with gracious welcome by Mr. Albert K. Smiley, and by Mrs. Smiley as well when she was able to do it. But now the venerable face would be seen no more, for not long after last October's Conference he had passed away, soon followed by the wife of many years. How would Mohonk seem now? The answer came soon. There according to the old custom stood Mr. Daniel Smiley with smiling welcome, and by him was his wife, who for some years has been active as hostess. It was beautiful to see how simply and naturally everything went along on the old lines, so that there was no consciousness of break or change. The same delightful and free hospitality. "The place is yours, the horses and boats and tennis and golf, everything!" That was the way it was put, and with a heartiness that left no doubt. Then followed two days of rare loveliness, with the forests in autumn hues of bewildering beauty, and the valleys spreading their panoramas at our feet, while on the horizon rose the Catskills blue and purple. Nature has done almost everything for Mohonk, and what Nature has failed to do the Smileys have attended to—such matters namely as fine roads and beds inviting sleep and a table leaving nothing to be desired. Many familiar faces greeted the Outlooker, although there were many newcomers also in the large company of men and women interested in the welfare

of the Indians and the dependent peoples in Porto Rico and the Philippines.

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It was a good Conference all the way through. As the successor of his brother, Mr. Daniel Smiley was in general charge and made the opening address of welcome. Chancellor Elmer E. Brown of New York University continued in the presiding officer's chair which he has so acceptably filled for some years. There was a long list of acceptable and experienced speakers, who mostly were directly concerned in the affairs of which they spoke. The Commissioner of Indian Affairs, Hon. Cato Sells, of whom most commendable things are said, was represented by a supervisor of the Indian Service, who said the commissioner was every inch a man, and a man who believed that every ward of the government should have his rights and have them protected. It was an agency superintendent who told us about the present conditions among the Five Civilized Tribes, so-called, who would have better chance if people did not think them more civilized than they are. A supervisor described educational conditions among these tribes; and the national attorney for the Choctaws and Chickasaws told how the Indians had waited long and patiently for the government to keep its pledged faith and complete the allotment of their lands. So it went on, with a member of Congress from Oklahoma, a member of the Board of Indian Commissioners, a tribal attorney for the Cherokees, a missionary, a registrar of the United States Treasury, presenting one phase and another of the subject. The Five Tribes were under special consideration this year, and it was made plain that careful guardianship and protection are still imperatively needed.

The Outlooker was impressed with the change of spirit that marked the discussion of the Philippine question as contrasted with that of last year. Then, the sentiment seemed to run strongly in favor of the early independence of the Filipinos, and the Jones bill was favored pretty generally. This year there was no defender for that bill, and but little defence indeed was made of the new policy announced by the President, with its larger measure of representative government for the Filipinos and promise of independence when they had proved fitness for self-government. Nearly every speaker, while agreeing as to ultimate independence, or at least autonomy, expressed the belief that the time was far distant when fitness would be proved; while some predicted that the Filipinos before that time would beg the United States to continue its control. Bishop Brent, said to be the most influential personality in the islands, and a man of remarkable spiritual force, was firm in the belief that the only hope of the Philippines lay in a genuine and improved form of Christianity, and that it would be many generations before we could think of leaving a people for whom we had become responsible to shift for themselves. The Moros were presented as hopeful, although requiring exceptional treatment. One of the most enlightening addresses was that of Professor Paul Monroe of Columbia on our Philippine school system and what it is doing for Philippine freedom. He showed clearly that to confer liberty upon a people means vastly more than to enact laws for their political government. The former editor of the *Manila Times* made a good case for the Americans, lamenting the recall of Dean Worcester, who had been the one man capable of dealing with the Moros. Bishop Oldham, of the Methodist Church, spoke admirably on the promise and peril of Philippine autonomy. And when we came to little Porto Rico, another Bishop, Rev. James H. Van Buren, who represented the Episcopal Church in the island for twelve years, made a capital address. He has humor and force, and one could easily see why such a man should accomplish something. The Porto Ricans still ask for citizenship or for independence, and surely it is time we gave

them one or the other. What the new tariff will do to their sugar interests remains to be seen, but bad times are looked for.

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An Indian Conference would seem strange without President Meserve of Shaw University at the secretary's desk. He has filled that place for a score of years now, and was one of the speakers at the memorial service held for Dr. Smiley at four one afternoon. Fitting words were spoken by those who had been longest in attendance, one speaker having been at the very first conference thirty-one years ago. In the Peace and Indian Conferences the Smileys have erected a monument more enduring than marble.

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Four Commissioners of Indian Affairs in six years is not conducive to efficiency, in the judgment of Prof. Moorehead, of the Board of Indian Commissioners. He would replace the single commissioner by a commission of nine, appointed for ten or fifteen years, and absolutely free from political control. Then we might expect to pursue a wise and definite policy with respect to the Indians, whose property is now worth more than a billion dollars. This idea has its merits. It is certain that politics and changes of administration have worked havoc with the Indian Bureau; and when a man like General Morgan has by chance been put in the commissionership, it was impossible for him to stay very long because of political influences set to work.

The Outlooker noted that the strong Christian note was struck by Bishop Brent, who said it was not American influence that first awoke the Filipinos to national consciousness, but Christianity, which was introduced into the islands many centuries before. And Bishop Fal-lows introduced the missionary note in his plea for the nearly million Moros and wild tribes, whom it is our duty to Christianize. There was an earnest spirit throughout, and the general sentiment was that to Mr. and Mrs. Daniel Smiley the members were indebted for three days of delightful hospitality and helpful interchange of opinions on subjects that demand attention and action.



### A Prayer

**T**HOU alone art God. Out of Thy hand  
hath rolled all creation, and out of the  
sacred chambers of Thy heart hath come  
mankind, bearing a likeness to Thy majesty.  
But ere the beauty blossomed, sin marred  
the product of Thy toil; yet in the very  
morning of the wreck, Thou didst set the  
star of hope, which was as fadeless as Thy  
pity and love. Though passing things may  
draw away my vision and sometimes hold  
me as in a vise, yet when the sea of my  
voyage calms, my eyes have turned to this  
blessed star as rightly as the needle of the  
compass to its normal point. Then be Thou  
to me as Thou wast to Abraham, Isaac and  
Jacob. Teach me the art of wrestling like  
Jacob, and the way to the path of submission  
like Isaac, and make Thy companionship  
with me so marked that I shall be called  
Thy friend like Abraham. Then I will  
know that wherever I am Thou art, and every  
place shall be to me the house of God and the  
gate of heaven. Amen.



### Unto us a Child is Born

To us, who look with anxious gaze  
On coming lonely, burdened days —  
To us, who cower deep in shame,  
Unable e'en to speak His name —  
To us, the tempted, who within  
Still feel the throb of inbred sin —  
To us, sore laden and distressed,  
He comes, our comfort, joy and rest.  
To all earth's weary, struggling men,  
The world's sole Hope seems born again  
When breaks the light of Christmas morn.  
Lo, "Unto us a Child is born."

MARY ISABELLA FORSYTH.



### The Joy of Christmas

The universal joy of Christmas is wonder-  
ful. Once in the year the world stands  
still to celebrate the advent of a single life.  
Only Jesus of Nazareth claims this world-  
wide undying remembrance. You can-  
not cut Christmas out of the calendar,  
nor out of the heart of the world.

### Songs Raise on High

Sound over all waters, reach from all lands,  
The chorus of voices, the claspings of hands;  
Sing hymns that were sung by the stars of  
the morn,  
Sing songs of the angel when Jesus was born!  
With glad jubilations  
Bring hope to the nations!  
The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun,  
All speech flow to music, all hearts beat as one.  
Blow bugles of battle, the marches of peace;  
East, west, north and south, let the quarrels  
all cease,  
Sing the song of great joy that the angels began,  
Sing of glory to God, and of good will to man!  
Hark, joining the chorus  
The heavens bend o'er us.

J. G. WHITTIER.



### Thoughts to Grow Upon

Secure not thyself in the conceit of not  
bringing forth evil fruit. A Christian is  
not defined by mere negatives.

One thing I have made up my mind to:  
whether I find present joy or present sorrow,  
present commendation or present censure,  
I will be faithful to my Lord — *Spurgeon*.

Charles Kingsley said that whenever  
he went down a country lane he felt as  
though everything about him, every leaf,  
and bud, and flower, were saying some-  
thing to him.

The one thing that remains possible,  
even in the deepest discouragement, is an  
unflinching determination for progress,  
which despises the recollection that the  
old way of life is so near and possible and  
pleasant. — *John Kelman*.



### Christmas Bells

I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good-will to men!

H. W. LONGFELLOW.



# WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

## B. M. T. S. Echoes

The second number of Volume Three of the *Echoes* has been received, and we find it full of interesting items regarding the Baptist Missionary Training School alumnae.

The first article is the president's message, in which Miss E. Jean Batty (class 1901) expresses her great pleasure in having the *Echoes* as a means of contact. She further says:

"We are so distributed from one end of the world to the other and such busy people that in no other way could we keep in communication. We hope you will approve of all that has been projected by our Association. Those of us who are able to get together at convention time are doing the best we can to anticipate and fulfill the wishes of the whole, and make the Association a means of blessing. The Executive Committee is always open to advice and suggestion. Let us hear from you whenever anything occurs to you which you believe will be for the good of all. May it be a year of richest blessing to all."

Mrs. Mabel Hall Gillespie (class 1889) sets forth in her illuminating article the purpose and forward look of the Alumnae Association. She writes:

"A number of B. M. T. S. alumnae attending Northern Baptist convention in Chicago, met for fellowship and effected an organization as a means of keeping in touch with each other. Later there developed among them the idea of caring for any of their number who, weary in the way, needed rest and aid. In answer to definite prayer a private home opened its doors to us where at reasonable cost in a beautiful suburb of Chicago, those who

need a rest home may have it. An aid fund has been set aside for use in case of emergency.

There are about six hundred of us women who have an affectionate remembrance of, and an interest in the B. M. T. S. Your Alumnae Executive Committee realize that such an investment of interest and affection ought to bring in large returns. We have prayed 'Lord, what wilt thou have us to do?'

Thus far, it has been made clear to us that the school we loved still needs us.

Its management and faculty need our fervent prayers that the Holy Spirit may direct their activities and inspire their teaching.

Its building needs more students to occupy it fully. Pray for 'more laborers' and watch unto prayer. Would-be-students (prospective missionaries) need financial help to attend the school.

Your committee desire to provide a Scholarship fund—or Educational fund as it has been called. We are praying that if this is His line of service for our Association, He will lay it upon your hearts to contribute the money. (One hundred and fifty dollars supports one student for one year.) Please unite with us in prayer and report your answer to our committee."

At Detroit, Michigan, in May, 1913, during the Northern Baptist Convention the alumnae held a meeting at which thirty members were present. Among the various motions entertained was one made by Miss Lyde E. Jenkins that the Association provide a scholarship of \$50 for the year 1913 for the Woman's Baptist Training School at Jaro, P. I., of which Miss Anna V. Johnson, '03, is principal, on the basis that it is fitting that the first training school for women in the world

should help the first Baptist training school for women in the Philippine Islands. The motion was unanimously carried.



#### Mather School Notes

Miss Sarah E. Owen, Secretary for Mather Industrial School, Beaufort, South Carolina, writes: Several barrels, received last year, still remain unacknowledged as there were no addresses found in them. Is it possible for a note to be given in Missions in regard to these unidentified barrels? If circles that have received no word from Mather acknowledging their barrels will send to us a list of contents, they will have a letter. A list of the contents of all barrels is kept at Mather.

Our wants for this month include black-board material for use in the chapel, men's and boys' clothing, ironing board covers, and gingham aprons. School has opened with a larger enrollment than usual at this time of the year. This is due largely to Miss Hunt's summer work of sending out school literature to pastors and pupils.



#### The Italian Work at Buffalo, New York

Miss Ida Bell Davis, whose work among the Italians of Buffalo, N. Y., is fruitful, writes of the keen interest the people are taking in the remodeled building and of the hopeful spirit that prevails among them. She says:

As I sit at my window I can see the men at work on the church. What a difference it has made! The building has been raised six feet and a fine Sunday school room is being finished in the basement. Broad steps lead up to both entrances, and new walks have been laid. When the building has been painted, we will have a church to be proud of.

But the best part of all is the deeper interest that the people are taking. There is a new spirit in the services and the attendance is increasing. They seem to be compelled to come. A young man from one of our new families brought his younger brother to Sunday school for the first time. As they went home he said,

"Well, you'll never get me in there again." But before time for the evening service had arrived he was begging his brother to take him again. He has continued to come, and is trying to bring others.

Yesterday I received a note from a fifteen year old girl, containing the question, "How can I become a Christian?" She has been to see me frequently of late, and seemed to have something on her mind, but we have not had an opportunity for a heart to heart talk because of other visitors.

We are expecting great advancement in our work this winter, and from present indications, we shall not be disappointed.



#### The Fields White unto the Harvest

A busy year of service has passed, and I am reminded of what one woman said when I came to Idaho, "A lady missionary! Why send you out here? You are surely needed in the slums and among the foreigners in the East." This statement may be true, but those who know something about the growing West know also how much workers are needed here. We have real Americans here who have never heard the Gospel, who have never had a Bible and some who have never even heard of God. Whose fault is it? Do we need missionaries? Has God made a mistake by entrusting the spreading of the Gospel to us?

A few months ago a family of ten was found living in one room. They had no furniture excepting a cot and a stove. Their cooking was done in tin cans. We invited the children to our Sunday school, and after the lesson a girl about twelve years of age asked, "Who is God?" and added, "We have never had a Bible."

While holding revival meetings in a tent, a young man crawled under the canvas at the rear end of the enclosure. After the meeting, we were told that this young man about twenty-five years of age had never heard a preacher and had never been inside of a church. He crawled in at the back of the tent for fear that admission would be charged at the door.

In another community where no meetings were being held, we tried to rent one of

the many vacant buildings, but were told that the buildings could not be rented for such purposes. But God's word cannot be kept out in this way, so after having the meetings in a cold opera house for several months, the money was given and now

came acquainted with the field here. But when I went out calling to-day, after a year spent with these people, I felt that even though there have not been many conversions, yet the prejudice has largely been removed. These people would be



PART OF THE POLISH BAPTIST SUNDAY SCHOOL IN MILWAUKEE

there is another neat little Baptist church added to our number.

Some Mormon people attended our meetings at another place, and after the first service they said, "We must come again, for we never hear such preaching in our church."—FREADA A. GOEBEL.



#### Overcoming Obstacles in the Polish Work

Miss Augusta C. Johnson, whose work among Poles in Milwaukee, Wisconsin, is an item of general satisfaction to the constituency and also to the board, reports signs of advancement along several lines. Many difficulties exist and great obstacles are in the way but these are not insurmountable and the missionary's heart is made glad by evidences of growth. She writes under recent date:

I once read of a foreign missionary who said when he went to his field that if any results were to be expected before ten years, he would not begin the work, and that is the way I felt last fall when I be-

perfectly willing to have us teach their children if only the priest would not make it so unpleasant for them, but this constant opposition is very hard to overcome. Last week a friend of our mission saw three Catholic sisters, in their garb, watching our chapel while a meeting was going on, and trying to look into the window without being seen.

Our kindergarten will mean so much in the work for the children, as it gives them to us before the priest has taught them. One girl of twelve told me that they now read their Bible every night. She is reading the English and her father the same thing in Polish. She added, "And we have always prayed from our hearts since Miss Meereis first visited us."

One woman who had been helped in illness said, "You have done more for me than my own sister next door. What makes you do it?" A young man came to the pastor's home one night, saying he had given his heart to Christ, after being a gambler and a drunkard, and he has been faithful ever since.



When some of the older girls are compelled to leave the Sunday school because of the persecutions of the priests, they come and tell me about it and tell me not to worry, as they will come again as soon as they have been confirmed. Many persons have said that they would come to our meetings if we had a church, and this fall the state convention is to erect a building which will have besides the church auditorium, Sunday school rooms, dining room, kitchen for cooking classes, reading room, nursery and gymnasium.

It is through the industrial work and the social life that the confidence of the people is won: We feel that at present we are not gaining so rapidly in numbers because of a division and quarrel in the Catholic church, but the people tell us they will leave the church if they do not get their rights. We must have patience and love, for the Master is our example.

The coming of Miss Jordan and the opening of the kindergarten is a great joy to me. Pray for us.

### A Hopeful View of a Hard Situation

BY MRS. I. BERTHA BEEMAN

In this land of wind and sunshine there is much work to do for both the Hopi and the missionaries, the one in caring for the seed he has planted, hoping to raise enough for the family use through the coming winter, the other in sowing the seed of life eternal, trusting God for the harvest.

My heart aches for the poor Hopi who works so hard to raise corn, beans, melons and a few other things. This season has been unusually dry and windy. The prospects are bad now, too much wind and no rain. They wage war against the rabbits, and are doing their best to rid themselves of these little enemies. Though the prospects are so discouraging, the Hopis are cheerful and pleasant. They are like children in many respects. It is not because they have failed to do their duty as they regard it that there has been no rain. They have had their ceremonies and danced and danced, seeking to secure rain,



"JOHNSON GUARDS." READY! FIRE! POLISH BAPTIST SUNDAY SCHOOL BOYS

but so far, only one little shower has come to freshen us up a bit, not enough to help the fields. They doubtless could give us a good reason for it. Someone or some families have been doing something that has angered the spirits. Nothing happens by natural causes or because of the lack of proper care. For instance, a baby died recently. They would not have our doctor for him, and after he died, the grandmother said it was because his father would not live with his mother, the spirits were cross with him so they took the baby. Always someone is to blame. They are slow to give up their old way. We can see little results of our work, but feel that God is working among them. Some are quietly questioning their Christian friends wanting to know what Christianity is.

Last week we had a meeting at the home of one of our Christian women in one of the villages. Only four women and several children were present, but it was such a good meeting. Some will not listen at all, but there is a change in many. God's Spirit is surely working and we are quietly and peacefully happy in doing His will as we understand it. Our Christians are growing. They are strong and faithful.



### The Gospel Message in Tennessee

BY CORA E. PETTUS

We have done house to house visiting, held prayer meetings with the sick, aged and sinners, given food, clothing, fuel and medicine, and in some cases have provided the medical aid for those who were not able to pay for the attention they needed. The work in our church has gone steadily forward. In November of last year, a strong and growing missionary society was organized in the Fifth Ward Baptist Church. Mt. Olive and St. John have helped in many ways to make Clarks-ville better.

We labor especially with the women and children, yet occasionally we strive to get a larger hearing in mass meetings. Our influence is gradually increasing and often we hear the Macedonian cry, "Come over and help us."

For the past year I have been secretary of the Woman's work of the Cumberland

River District, and as our Board has met in different places, I have had a large opportunity to meet the women in their homes, to see them at work in their churches, and to help them in many ways.



### Cheering Words from Porto Rico

BY MARY O. LAKE

During the past year, we have been made glad by the profession of faith in Christ of some of our young people from the Sunday school, and while not yet received by the church, they are trying to live new lives in Christ.

Our Sunday school has grown much within the past year, for our people work for it. There are forty members in the women's class, besides four other classes for young women and girls. The primary department, of which I have charge, could no longer be taught in our small room, so a tent was sent us, and now each Sunday there are more than one hundred of our little people who study and sing together within its shelter. They are bright, interesting little folks and we are proud of them. How they do enjoy the Old Testament stories and the illustrations on the picture rolls.

In our women's Bible classes there has been an increase in attendance, from twenty to forty being present each week. At the monthly missionary meeting they bring an offering for missions, and through the church we pay one dollar each month on the salary of our native missionary. The remainder at the end of the year is divided between home and foreign missions.

Our Christian girls are becoming more self-reliant, and in a monthly meeting held in our home, they are studying a course of Fundamental Studies gotten out by the Y. M. C. A. and printed in Spanish. One of the girls is teacher, and looks after absent members, appoints a committee of two of their number to help in afternoon Sunday schools in the suburbs of the city and visit other girls of the Sunday school. The teacher and committees are changed each month.

While our church has not grown greatly in membership, there is growth along many lines and we feel encouraged and go for-

ward knowing that it is ours to prepare the soil, and we trust the Lord of the harvest to give the increase.



### Splendid Record of Bible Bands

As our time at present is occupied with our Bible school work, it seems that this would be the most interesting subject of which to write. In our seven classes of women there is much enthusiasm, as this is the time for examinations, and we are looking forward with much interest to the closing day, when all will take part in the exercises.

During the Bible school year, over three hundred women have been enrolled, and it would be hard to find a church or Sunday school in the Birmingham district of Alabama where some of our women are not working. What our Bible school stands for is set forth on the first page of our lesson book — Bible knowledge, purity of life, better homes, Christian service, home and foreign missions and temperance.

We are seeing results of twelve years of work along these lines, and the Word taken into the hearts of our women is bearing fruit. Occasionally a woman who is not a Christian meets with us. Two have recently told me that they wanted to be Christians, and thought perhaps they might learn how to become such if they came. A few days ago one of the women was converted, and now she seems a very happy Christian, has united with the church and I think will prove to be very useful. I think another will come soon. We have tried to encourage our women to engage in some definite line of Christian work. Just at present we are planning work in various districts in the city, and shall have a number of women doing house to house visiting, distributing literature, holding women's meetings, and children's meetings and one sewing school. I have been going through some of the most neglected parts of the city, and we hope to be able to put the right women to work in these districts. We shall expect them to give only one half day of each week, as they will give their services. These are very busy days, and we need your prayers. — ANNIE L. BOORMAN.

### Among German Women and Children in Cleveland, Ohio

We are encouraged when we see how the children drink in the Gospel messages. How eager they are to have the Junior meeting and industrial schools reopened! Those who attended our sewing school rally, and saw that splendid company of children of all nationalities and saw and heard what they had learned, must have been impressed with the need of this work, and the need of workers to carry it on. Several who attend my industrial schools were converted, and united with the church. Many of our women from the different churches have given their time and talent, and loving interest to a class of little girls, and rejoiced to be of service, and they are loved by the children. We hope they will not grow "weary in well doing."

In visiting the homes, God has at times given me great joy in presenting the Gospel message to hearts that seemed hungry for some truth which they could grasp. The other day I called at a home to remind the children of our sewing school. The mother and two older daughters were at home. They requested me to sing. That opened the way for me to tell why we do not baptize babies and confirm our candidates, and the need of being born again. The mother's eyes were filled with tears and she said, "They don't explain it so well in our church." One of the girls promised to come and help us in our work at the sewing school.

A few days ago I took a marked Testament with me, hoping to find someone who would appreciate it. I found that person while looking up absent children. It was a dear mother who was a Bohemian, and who had married a German, but she could converse well in English. Her mother had given her no religious training, having herself turned from the Catholic church. She looked into the room to see who was there. I said a few sentences in Bohemian, such as "Good morning," "Jesus loves you," "Jesus died on the cross for you." It seemed to please the old mother, but she then left the room. I found out that the young woman was thinking deeply about her condition, was



restless and unsatisfied, and seemed to want something, but apparently did not know what.

How glad I was to take out my Testament and show her what it was she wanted and what God so much wanted to give her. She listened very earnestly, and thankfully received the Testament, saying that she had told her husband that he could not please her better than to give her a Bible, as she had none. I have sown the

seed and am waiting for God to do the rest.

Our beloved pastor who was with us for nearly seven years, Rev. J. F. Olthoff, felt called to return to his former church in Avon, South Dakota. He closed his work with us on September 28.

We need special wisdom at this time in the care of our two fields and we ask your earnest prayer to that end. — MINNIE E. GEBHARDT.

## BAPTIST MISSIONARY TRAINING SCHOOL

### Personal Mention of Alumnae

A delightful reunion occurred in Oklahoma at the Indian Association recently held with the Pawnees. Anna H. Nelson, '08, of Toreva, Arizona, among Hopis, Gertrude Mithoff, '11, Saddle Mountain, Oklahoma, with Kiowas, Mary A. Brown, '11, and Mary P. Jayne, '96, formerly at Watonga, Oklahoma, laboring with Cheyennes and Arapahoes, Mattie Curtis, '09, field worker for Oklahoma, Mrs. D. Noble Crane, '90, Hominy, Oklahoma, and Miss Ina Shaw, District Secretary of the Middle West, formed an enthusiastic company. Thirty-two conversions were reported as part of the visible results of the meeting.

At Malden, Massachusetts, in the historic Judson church, nine B. M. T. S. girls met upon one occasion during the annual meeting of the New England Branch of the Woman's American Baptist Home Mission Society. Six of the group were engaged in the Italian work and very naturally that subject was the predominating one for the animated conversation that filled the hour of fellowship and conference. Henrietta Wright, of Greenville, S. C., representing Mill and Mining Work, and Mrs. Marie Coltorti Conversano, '07, at Ellis Island, were two from districts outside of New England. The others were Lydia Nichols, '12, Lawrence, Mass., Mary A. Traver, '11, New Haven, Conn., Bertha E. Nicolet, with the French in Taunton, Mass., Maime Davio, '09, Boston, Mass., Helen P. Story, '12, Bridgeport, Conn., and Leith R. Rice, '10, Barre, Vt.

Lake Sequoia on the mountain heights was for ten days the scene of tender fellowship during the vacation period. Alice H. Morton, '09, and Enid P. Johnson, '12, teachers in the Baptist Chinese School, San Francisco, Cal., and Bernice Foulke, '12, formerly of the Japanese Home in Seattle, together with Emma C. Christiansen, '09, of the Mono Indian field, spent some delightful days together. On Sunday, up among the high Sierras was held a Sunday school at which over fifty of the campers were present.

A Southern California group of B. M. T. S. graduates and former students numbering twenty, held a meeting at Hollenbeck Park, Los Angeles. Among the guests were Miss Carrie O. Mills-paugh, '98, District Secretary of the Pacific States, and Mrs. J. F. Jackson, State Director for Southern California. A branch of the alumnae was formed, with Emma L. Miller as president, and Mary W. Merriam as secretary.

The New York district spent a day of rare pleasure with Mrs. Mornay Williams. Twenty-two members were present, including the workers in New York City and vicinity.

Lota Young Inge, '09 (Mrs. J. T.), with her husband and baby, Elizabeth, are now in China. Mr. Inge will teach English and Psychology in Nanking University, Nanking, China.

Stella Ragon, '98, and her sister Alta, '01, are in the United States, enjoying a well-earned vacation. Their address is 37 Fulton St., East Orange, New Jersey.

After nearly five years of efficient service among the Chinese in San Francisco, Edna Grace Shoemaker, '07, left the work of the Woman's American Baptist Home Mission Society, and entered Reed College, Portland, Oregon. Her address is Gresham, Oregon. Miss Shoemaker hopes to enter the foreign field in the near future.

Solicitous friends who have been inquiring for late information regarding Bertha Evans, '09, Ongole, India, will be glad to know that she is quite well and is at work again.

Nellie Adell Martin, '05, is in New York. Her health has been impaired, but she confidently hopes to recuperate fully during her furlough in the States. Our best wishes for a speedy recovery are extended.

Mary C. Brown, '11, spent her vacation in Colorado where she visited Clara J. Flint, '11, Bessie Gray Becker, '11, and Mabel L. Salberg, '11, in Boulder. Miss Brown has been transferred to Fallon, Nevada, to take the place among the Piutes made vacant by the enforced absence of Ethel Ryan, who was called home by serious illness in her family.

Sarah A. Goodspeed, '09, whose excellent work as pastor's assistant in the Calvary Baptist Church, Erie, Pennsylvania, has endeared her to the people and marks her as a leader in aggressive missionary service, goes to Pryor, Montana, to labor among the Crow Indians, as a representative of the Woman's American Baptist Home Mission Society.



GROUP OF FOREIGN STUDENTS AT THE TRAINING SCHOOL

Miss Martin's work in Porto Rico has been of a high order and her influence will be lasting.

Mary Larsen, '10, now of Copenhagen, is pursuing her studies in a seminary of which she is the only woman member. She was delighted to meet Dr. and Mrs. H. C. Mabie when they recently visited the educational institutions in Denmark. Miss Larsen will enter upon a line of missionary work at an early date.

### Wedding Bells

Right merrily have the wedding bells been ringing for the past few weeks, and a number of our missionaries are among the brides who have been led to the altar by the happy bridegrooms.

The more recent information comes from Mr. and Mrs. Charles Alexander Davio, who announce the marriage of their daughter Maime (class 1909, B. M. T. S.) to Mr. Alden Ray Taylor on

Wednesday, October 8, at East Boston, Massachusetts. Mr. and Mrs. Taylor will reside at 77 Winslow Street, West Everett, Massachusetts.

Alice Mathilda Olson (1911), of the ranks of city missionaries of Kansas City, Kansas, was married to Rev. Lars Emil Johnson, on September 5, at her home in



TWO ORIENTAL GIRLS AT THE B. M. T. S. — FAITH TONG OF NINGPO, AND KIYOMI SUYAMA SAN OF YAMAGUCHI

Lake City, Minnesota. They will reside in Escanaba, Michigan.

Cora Beers (1911), assistant matron of the Bacon Home for missionaries' children in Morgan Park, Illinois, and Mr. Halla G. Wright were united in marriage in June by Rev. J. V. Wright, of Mt. Ayr, brother of the groom, assisted by Rev. H. Hanson.

In Mrs. A. G. Munoz, of Cruz de Piedra, No. 22 Pueblo, Mexico, we recognize our Senorita Anita Garza. Both Mr. and Mrs. Munoz will be among the strong supporters of the Baptist cause in Pueblo. Mrs. Munoz will continue her work with the little children in the Sunday school.

To these dear friends the heartiest good wishes of all at headquarters are extended. It is whispered that there are others.

### Baby Band Members

The list of Baby Band names should be greatly augmented by the report of the little ones who have come to bless the homes of the Training school alumnae.

To Mr. and Mrs. H. A. Varnell, Chicago, nee Glenna Snavelly, a daughter.

Rev. and Mrs. J. E. Calvin, nee La Verne Cook, rejoice in the coming of Edith Augusta, their first born, Montgomery, Pennsylvania.

Katharyn Heter, who is now Mrs. D. R. Shoemaker, is the happy mother of a beautiful boy, at Gresham, Oregon.

Sidney Niels Sonnicksen, whose mother was Emma Jensen, is a welcome addition to the family circle at Sandoway, Burma.



### A Year of Growth among Hungarians

Miss Wanda Federman, who began her labors with the Hungarian Baptist church in West Pullman, Illinois, about a year ago, reports deepening interest and signs of growth. She writes:

One morning soon after my arrival on the field, I was called to the home of a woman who had recently been converted, and had been accepted for baptism. She was forced to endure so much cruelty from her enraged and drunken husband that she had suddenly become very ill. With the assistance of a few neighbors who had come in, we did what we could until the physician could arrive and give some relief. It became necessary, however, to remove her to a hospital, and because of the bitter feeling of her husband, we were not permitted to know where she was, and could not visit her. When she was well enough to return to her home, we dared not go to see her, for fear that she must again suffer if her husband should hear of it from his mother who made her home with them.

Yet through it all she remained faithful and in time was permitted to attend our services again. Once when I was visiting her she said that she hoped to be baptized soon. When I asked if her husband would now be willing, she said, "If he is not, I cannot help it. He knows I am a Baptist in my heart anyway." A few weeks ago she was baptized, and was the happiest



woman in West Pullman. To the joy of all, she was not even rebuked by her husband. We trust that in time he may seek that which has been such a joy and comfort to her.

A man who calls himself an infidel and now for some months has been confined to his room on account of illness has gladly received religious literature, and I trust has read it. My prayer is that he may come to a realization of his soul's need.

One woman who is ill and discouraged, although a Catholic, has expressed her deep appreciation of the literature I have given or sent her. The next time I call, I hope to give her a Bible. I regret that she does not live near the church so she can attend our services.

When we closed the industrial school for the summer, we gave a display of the work, and a program by the children, to which the parents were invited. Afterward, fathers and mothers expressed their thanks to me for the help given to their children.

I note also with pleasure the increased interest of parents and children in the school this year. At least three-fourths of the pupils come from non-Christian homes. My greatest desire is that the children may be helped morally and spiritually and carry to their homes a bit of the love of Christ.

Never was there a happier group than the one composed of the younger children of our Sunday school, as we found ourselves in the street car, on our way to the park to spend a few hours in the playground. Their great happiness brought smiles to the faces of the conductor, motorman and all other occupants of the car. The pleasant playground was new to most of the children, as there is none near by where they could go alone, and the poor, busy mothers cannot afford the time and money to take them on the car. Such a happy time as they had, and we who looked after them enjoyed the blessing of giving happiness to others.

Again, I have had numbers of opportunities of giving a little help in the home, not the hard, rough tasks, but some little things that helped to save a few much needed pennies, such as cutting and directions for sewing, or the remodeling of an old garment, the freshening up of last year's hat, and so on,—the things the hard working mothers have not learned to do.

To the church the year has been one of growth, not only in numbers but in spirituality as well. Many have heard the gospel, if not in the church, then in the home or on the street, and we trust in God's promise that His Word shall not return void.

## THE WORKERS' DEPARTMENT

### Young Women's Work in Eastern New York

Miss Anna M. Sturmer, who has been doing most efficient work among young women's Societies in Eastern New York, sends a list as follows of organizations effected during August and September.

Nanuet, N. Y., Young Woman's Missionary Society, Miss Carrie D. Fay, President.

Port Jervis, Young Woman's Missionary Society, Miss Anna Bullivant, President.

Middletown, Young Woman's Missionary Society, Miss B. Palen, President. Girls' Missionary Society, Miss Helen E. King, Supt.

Walden, Light Bearers Society, Mrs. H. Bullock, Supt.

Tarrytown, Young Woman's Missionary Society, Miss Anna R. Curtis, President.

Newburgh (Memorial), Young Woman's Missionary Society, Miss Edith Powlis, Secretary.

Newburgh (First), Mission Study Class, Miss C. Felter, Leader.

Poughkeepsie (Tabernacle), Young Woman's Missionary Society, Mrs. C. T. Arnold, President.

Wappinger Falls, Young Woman's Missionary Society, Mrs. J. W. Crowell, President.

Kingston (Albany Ave.), Mission Study Class, Miss Ethel N. Hull, Leader.

Miss Sturmer submits this additional information regarding her visit to the Poughkeepsie churches:

Five native missionaries in India and Armenia are being supported by the Tabernacle Church. They have a woman's circle and a young woman's Missionary Society was organized with twenty-four members. A Sunshine Club of young girls will study our Indian work.

At Poughkeepsie First, there is a class in the Bible School which takes a missionary offering every Sunday and will study our Chinese work during the winter.

A director of missions in the Bible School was reported as a valuable acquisition to the forces. Three groups of Camp Fire Girls are studying missions.

Further mention is made of the influence of Miss Dean, our faithful director, and of the valuable services of our college counselor, Mrs. W. H. Boughton, wife of the treasurer of Vassar College. Miss Sturmer adds: "Mrs. Boughton has a great host of friends among the thousand girls in Vassar College. Several hundred of these girls are enrolled as members of the Y. W. C. A., of which Miss Dorothy Smith (1914) is the president, and Miss Helen Hughes (1915), daughter of Ex-Governor Hughes, is the vice-president.

It was a pleasure to meet Miss Raymond, daughter of the first president of the college, who is now warden of Lathrop Hall. She is a member of the First Church of Poughkeepsie, and is deeply interested in the welfare of the college girls. Miss Reed of Jocelyn Hall is also in sympathy with the missionary activities."



### The Keynote at Spelman Seminary

Miss Rebecca Davie, a member of the faculty at Spelman, sends an interesting account of the formal exercises held at the beginning of the school year. We quote several items from her graphic description:

The opening week of Spelman shows a registration of 335 boarders and 183 day pupils.

When the tower bell rang on Tuesday morning, September 30, calling us all to chapel, the sky was cloudy and the rain falling. But within the chapel there were bright, smiling faces as teachers and students assembled for the formal opening exercises of another school year of pleasure and profit.

Rev. E. P. Johnson, pastor of the Wheat Street Negro Baptist Church of Atlanta, conducted the opening exercises.

After the singing by the school of the old southern melody, "Reign, Massa Jesus, reign, Reign Salvation in my soul," Miss Lucy Tapley, president of Spelman, gave us all a cordial welcome. She congratulated the former teachers and students on their return and especially welcomed the new comers.

She then called attention to the words painted on the chapel wall, "Our Whole School for Christ." She wondered how many present who had just been singing "Reign, Massa Jesus, reign," realized that it would indeed be true this year that our whole school is for Christ if Massa Jesus really reigns in each heart, each day of this new year of school life.

Deacon Murphy of the Wheat Street Baptist Church, a valued member of the board of trustees, Rev. D. W. Cannon, State Secretary of the Baptist Negro Board of Education of Georgia, and Dr. Carter, pastor of the Friendship Baptist Church, participated in the formal opening of the seminary for the new year.

As we left the chapel that morning, we each carried away with us this keynote for our work, that day by day, as we go forth to our various tasks, if each teacher and student strives to keep Christ ever before her, then the coming year will certainly prove to be a joyful and successful one at Spelman.



### Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9. — Miss MINNIE MATTHEWS, missionary among mill and mining populations, Walsenburg, Colorado.

December 10. — Miss MARTHA AMES, missionary among Chinese, San Francisco, Calif.

December 16. — Mrs. BERTHA I. BEEMAN, Sunlight mission among Hopis, Tona, Arizona.

December 25. — Miss S. E. OWEN, secretary at Mather School, Beaufort, S. Car.

December 26.—MISS BELLE CHISAKOFFSKY, missionary among Jews, New York City.

December 27.—MISS ELLA KNAPP, field worker among negroes, Birmingham, Ala.; MISS DIXIE WILLIAMS, teacher in Hartshorn Memorial College, Richmond, Va.

December 28.—MRS. S. A. CAREY, field worker among negroes, Muscogee, Okla.

December 31.—MISS SIGRID EDQUIST, missionary among Scandinavians, International Falls, Minn.

January 1.—MRS. DARTHULA GHEE, field worker among negroes, Clarksville, Tenn.; MISS LEITH R. RICE, field worker among Mexicans, Los Angeles; MISS MAY HAMILTON, teacher, Spelman Seminary, Atlanta, Ga.

January 6.—MISS MARIE MEEREIS, missionary among Slavic races, McKeesport, Penn.

January 8.—MISS ALICE MATTHEWS, missionary among mill and mining populations, Walsenburg, Colo.; MISS ROSABEL RIDER, missionary among negroes, Richmond, Va.

Sutcliffe, Muskegon; Detroit Asso. (Y. W.)—Miss Annie Deland, Detroit; (Ch.)—Mrs. C. M. Burke, Detroit.

Nebraska—Danish Association, Mrs. M. E. Westberg, Hartington.

New Hampshire—Newport Association (Y. W. & Ch.)—Mrs. Arthur Gould, New London.

New York—Deposit Association (Y. W. & Ch.)—Mrs. J. H. Messenger, Hancock; Hudson River Central Association (Y. W. & Ch.)—Miss Mary E. Carter, Poughkeepsie.

Ohio—Mad River Association, Mrs. George Duerr, Fletcher; Marion Association, Mrs. D. C. Carr, Richwood.

#### NEW AUXILIARIES

Indiana—Tanglewood Church.

New York—West Colesville.



#### Wants of Missionaries

##### CITY MISSIONS

Miss Jennie Loshbough, 312 S. Leavitt St., Chicago Ill. Kindergarten tables and material.

##### CHINESE

Miss Grace H. Thompson, 622 Jones St., Oakland, Calif.—Pictures of farm and industrial life; sanitary paper toweling; handkerchiefs.

##### CUBANS

Miss Maagie Howell, Box 145, Guantanamo, Cuba—Small beads for the daisy chain work.  
Miss Gabriela Jimenez, San Luis de Oriente, Cuba—Patchwork, thread.

##### FRENCH

Miss Bertha A. Nicolet, 19 Chester St., Taunton Mass.—Christmas box.

##### GERMANS

Miss Hannah Neve, 590 Mendota St., St. Paul, Minn.—Warm clothing, especially for children; magazine, The American Boy; good books.

##### INDIANS

Miss Joan Saunders, Murrow Indian Orphanage, (Fr.ight and express Muskogee, P. O. Bacone, Okla.)—Linen and embroidery thread for sewing class; dish and hand towels; yarn for crocheting caps for girls (red and white preferred).

Miss Ida Wofflard, Lodge Grass, Mont.—Basket reed; manila drawing-paper; quilt blocks (post card size, not basted); Christmas barrels.

Miss Frances Shaw, Wyola, Mont.—Globe for school.

##### ITALIANS

Miss A. Myrtle Jameson, 37 Jefferson St., Barre, Vt.—Remnants of colored muslin; raffia; hammock cord; small thimbles; Dr. Robert Pierce's book, "Pictured Truths."

##### MILL AND MINING POPULATIONS

Miss Elizabeth Carr, Box 213, Oak Hill, W. Va.—Christmas boxes,  
Miss Minnie Matthews, Walsenburg, Colo.—Spanish tracts.

##### NEGROES

Miss Ella Knapp, 1700 N. 15th Ave., Birmingham, Ala.—Christmas boxes; apron gingham.  
Miss Rachel Williams, James City, N. C.—Sewing school supplies, patchwork, basted garments, second hand clothing, S. S. papers and tracts.

##### POLES

Miss Augusta Johnson, 292 Lapham St., Milwaukee, Wis.—Small dolls dressed in light blue, pink, or white, or combined color.

##### SPANISH SPEAKING

Miss Leith Rice, 861 E. 31 St., Los Angeles, Calif.—Prick cards; remnants of calico, gingham and muslin; small thimbles and needles.

#### Missionary Program, December

##### GLIMPSES INTO THE WORK OF OUR SOCIETY

(Reference: From Ocean to Ocean)

1. Bible Lesson. Acts 10:9-48.
2. Prayer.
3. Song. America for Christ.
4. Sketch. Work Among American Population in West.
5. Work with the Indians.
6. Among the Negroes.
7. European Immigrants { German, French, Italians,  
Jews, Scandinavians and Slavic.
8. Oriental { Chinese.  
Japanese.
9. Spanish Speaking People { Cuban, Porto Rican,  
Mexican.

##### PUBLICATIONS

From Ocean to Ocean . . . . . 15c

##### SUGGESTIONS

In view of the large amount of subject matter contained in the reference book, it is suggested that all talks or papers be limited to five minutes' time, and that the leader use her own discretion in selecting the material to be used. More time could be given to each subject, and the program made to cover several meetings.

Woman's American Baptist Home Mission Society  
2969 Vernon Ave., Chicago, Ill.



#### New State Directors

Colorado—Miss Mabel S. Gurley, Denver (Y. W. & Ch.).

New York—(Eastern), Mrs. Edytha B. M. Knight, Albany (Y. W. & Ch.).

##### NEW ASSOCIATIONAL DIRECTORS

Connecticut—Stonington Union Asso. (Y. W. & Ch.),  
—Miss Susan A. Armstrong, Jewett City.

Kansas—Northeast Asso. (Y. W. & Ch.)—Mrs. M. E. Wasser, Horton.

Massachusetts—Berkshire Asso., Miss Ida North, Pittsfield.

Michigan—Huron Asso., Mrs. H. P. Moran, Melvin; Marquette Asso., Mrs. E. W. Miller, Manistique; (Y. W.)—Miss Mildred Sourwine, Escanaba; (Ch.)—Miss Josephine Sharp, Escanaba; St. Joseph River Asso.—Mrs. E. A. Thomas, Hartford; (Y. W.)—Miss Maud Whitman, Niles; (Ch.)—Mrs. P. F. Rolfe, Benton Harbor;

St. Joseph Valley Asso. (Y. W.)—Mrs. Grinnell, Marcellus; (Ch.)—Mrs. C. W. Smith, Jones; Saginaw Valley Asso. (Y. W.)—Miss Fannie K. Harris, Mt. Pleasant; (Ch.)—Mrs. J. W. Priest, Alma; Muskegon Asso. (Y. W.)—Mrs. L. Redman, Montague; (Ch.)—Miss Jeannette



# Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

## Getting a Good Start

The Home Mission Campaign does not close until Christmas, but it is time that plans were made in all the churches for the big Judson Centennial Educational Campaign, which begins Jan. 1st. This is to be the greatest in our denominational history. If there is not a suitable committee in the church to have charge of this campaign, one should be appointed immediately. It should be representative, containing some one representing each department of the church; this committee to hold a meeting early in December and plan at once the following three things:

1. A study class of from 6 to 10 members carefully selected, bright, competent people, who shall begin immediately after the holidays the study of Mrs. Montgomery's new book "Following the Sunrise." This book is a centennial history of Baptist Foreign Missions, written in Mrs. Montgomery's best literary style. Helps for the leader of the class are now ready. They are free and should be secured at once for the leader. This is the one time in a generation in which there should be a study class in every Baptist church.

2. Plan for a wide campaign of missionary reading. In addition to "Following the Sunrise" there are five other books that should be widely circulated and read.

- A. The Life of Adoniram Judson, by his son, Edward Judson, D.D.

This is a standard biography, which should be read by those who wish the most complete and comprehensive story of the life of this great pioneer missionary.

- B. The Immortal Seven, Judson and His Associates, is a new book by Jas. L. Hill, D.D., written especially for the Judson Centennial. Those who have read Dr. Hill's brilliant articles in MISSIONS

will need no further assurance as to the fine literary quality of this book.

C. Ann of Ava, by Ethel D. Hubbard, is being received with real enthusiasm everywhere. It is written especially for girls, but men and women and boys will read it with almost equally great interest.

D. Judson the Pioneer, by Rev. J. Mervin Hull, is a new life of Judson for boys, written expressly for this occasion, but its readers will not by any means be confined to the class for which it is especially prepared.

E. Jesus Christ's Men is the title of a dramatic story of Baptist missionary beginnings, written by Caroline Atwater Mason. It is altogether unique, a thrilling, compelling missionary drama, which will delight the most devoted student of missions and will interest the person who has always supposed missions to be uninteresting. It is the book of all those named which is best suited for use with the uninterested.

Samples of all of these books should be secured by the church Missionary Committee just as soon as they come from the press and an effort made to place at least one of them in every home in the church.

At an early meeting in January there should be an enrollment made of all who will agree to read one of these books during this period. A leaflet giving suggestions about how to get missionary books circulated and read will be furnished free.

3. Three programs based upon Mrs. Montgomery's book will appear in the December, January, and February issues of MISSIONS. It is desirable that the participants in these programs be the members of the mission study class.

These are the things requiring immediate attention. The January number of MISSIONS will contain additional suggestions.

All material and information needed in connection with this campaign may be secured from the Department of Missionary Education, John M. Moore, Secretary, 23 E. 26th St., New York City.



### Why Not Have an Immigrant Demonstration?

The Missionary Education Movement of New York has published the text of a demonstration reproducing the examination of immigrants at the Ellis Island Immigrant Station, New York, and at other immigrant stations in the United States. The demonstration bears the significant title, "The Immigrant Gateway" and comprises the dialogue of an immigration inspector with eighteen different immigrants, full directions for presenting the demonstration and suggestions for making immigrants' costumes.

In connection with the text of the demonstration, the Missionary Education Movement has prepared for rental, outfits of decorative and educational material on immigration, consisting of flags, charts and mounted photographs, which may be displayed in the room where the demonstration is given. It is suitable for an entertainment, or a program for a missionary meeting. The text of the demonstration and the outfits may be obtained from the Missionary Education Movement, 156 Fifth Ave., New York City, or through any of the home mission boards.



### Extension Work in Minnesota

The Minnesota Summer School of Missions opened the fall extension work with an Institute at Owatonna, Minn., Oct. 8th and 9th. It was well attended, some coming from other towns. Mrs. J. O. Buswell of Minneapolis conducted Studies in Hebrew. The King's Business and New America were led by Mrs. L. P. Blair and Mrs. A. Matchett of the Twin Cities. "The Program" was developed by Mrs. Horace Hill of Minneapolis, and was a revelation in variety of method, and made discussion interesting. Miss Marion Sutton, a missionary from Singapore, gave two stirring addresses.

### Mexican Echoes

Our Mexican Baptist Mission is naturally passing through trials in the disturbed conditions of the Republic. The following is an extract from a letter received from Mexico:

"Our poor little church of Ajusco was quite unfortunate in a recent battle fought in and around the town. The government sent troops there last Sunday to drive out a band of supposed rebels, and after several hours of fighting they completely destroyed the town. They have concentrated the peaceful inhabitants, among them our people, about 28 in all, in some of the little villages nearer the capital, and with dynamite and fire they destroyed Ajusco. Our church building suffered along with the rest. I have not seen it, but the brethren have been here to see me, and they say that all of the inflammable material was destroyed, and that only the walls remain. They say that we can probably replace it at small expense, as the walls are not damaged in the least. The federals also left the Roman Catholic church building almost unimpaired.

"If the present plans of the government are carried out, the remaining small villages will be destroyed and we will face the problem of taking care in some way of our poor afflicted brethren composing the Ajusco Indian church. At present they are at San Andrés, about 12 miles from here. They warned me not to attempt to visit them there, as I might be taken for a spy by either one or the other side.

"We have decided that it will be unwise to open the school in Monterey until conditions in that part of the Republic show signs of improvement.

"The news is not all bad, as I have word from Oaxaca that in Ejutla we have 12 candidates waiting for baptism. These constitute the fruit of our three years effort on that field, and this little group is the first and only one of its kind in that part of the State of Oaxaca. As soon as conditions permit, I will go and organize them, if they are truly and soundly converted.

"I also have encouraging letters from the brethren at Tampico, Monterey, Victoria and Linares. The work in these places is going steadily forward despite the war."

# WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

## Christmas Again

How the months fly! With this number December is upon us, that gladdest month of all the year, which ever reminds us of the great love wherewith our God hath loved us; and of Christ, our elder brother, who gave his life that we might be saved from sin. Sin! We in a Christian land know something of its dreadfulness, but to realize its full horror we should see its results in the lands where it holds full and undisputed sway.

Christmas means giving. Through our gifts we express our love and affection toward one another. What shall we give at this glad time to our Lord and Master? First of all, because we owe it, ourselves and our powers. "Who then is willing to consecrate his services this day unto the Lord?" God puts this honor upon us, that He allows us to be "workers together with Him" in His great enterprise for the world's salvation. Are we all allowing our souls and our lives to be enlarged and ennobled as God intends them to be, by entering into this noble partnership?

Then, and again because we owe it, our money. God does the work by human means. What a noble investment He offers us! May we not, at this Christmas time, and in the New Year that will follow, give as the Children of Israel gave, in those last days of King David, when for the building of the temple they gave abundantly, and "rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord, and David the king also rejoiced with great joy."



## The Foreign Missionary Period

This year we are witnessing one of the most significant campaigns in the history

of the Christian church in North America — the United Missionary Campaign; significant in its scope, including the Home and Foreign missionary Boards of the United States and Canada; significant in its character, being a determined effort to enlist more than twenty million Protestant church members of North America "as intelligent workers, supporters and intercessors." It is also significant in the method employed.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day missionary conferences held in the principal cities of North America. More than two hundred speakers will participate in these conferences. "In private, at the family altars, in the stated church services and in every other meeting, it is most earnestly urged that unceasing prayer be offered for a marked quickening of the spiritual life that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad."

By a happy arrangement among our own denominational missionary Boards, the year is divided into periods in which we emphasize the different departments of our common task. During the fall our minds have been full of the needs and possibilities of missionary work in our own country. With the first day of January, let us come with fresh vigor and enthusiasm to our Foreign Mission Period. If we are to make the most of it, very careful preparation must be made. The special subject for these months will be "The New Era in Asia." We Baptists will review the life and work of the Judsons, our first missionaries, and the way in which



God has led us through one hundred years of Foreign Missionary effort.

In view of the combined spiritual forces whereby we as a people have been led to great apostolic achievements on the foreign field and also the vast simultaneous increase of our numbers and wealth at home, surely American Baptists are called upon to rouse themselves to the inauguration of an advanced work at the beginning of this new century, by an effort so signal and on a scale so large as will be worthy of the sublime consecration, devotion and faith of our heroic Judsons, who in the midst of darkness, persecution and discouragement, sent upward to God and outward to the world that prophetic shout of triumph—"The prospects are as bright and as broad as the promises of God."

Programs and material for every department of the work can be had at the headquarters of our missionary society, 450 E. 30th St., Chicago.

Baptist women! the responsibility of making this campaign a success rests with you and with me. My prayer is—

"Stir me, oh! stir me, Lord, till prayer is pain—  
Till prayer is joy—till prayer turns to praise,  
Stir me, till heart and will and mind—yea all  
Is wholly Thine, to use through all the days;  
Stir, till I learn to pray, 'Exceedingly,'  
Stir, till I learn to wait expectantly."



#### Echoes from the State Conventions

October was a busy month for our secretaries and board members. There were fourteen state conventions calling for our representatives. The report from each one of them sounds a note of encouragement and cheer. Everywhere there was large attendance, wider geographically, and more representative than usual. Everywhere there was courage and enthusiasm and a more intelligent grasp of the problems which confront us. Everywhere there were reports of progress along the line of the every-member canvass and weekly giving. In this connection it was encouraging to see how, by one method or another, the state conventions are reaching out for their burden, and seeking to bear the responsibility of the state's obligation to all phases of denominational work. De-

nominal education, Christian education, was everywhere to the fore. We Baptists will not long hold a place at the end of the line in the matter of educating our boys and girls.

And the women? They were devoted, intelligent and splendid as they always are. Everywhere the women's programs before the conventions were among the most interesting. Everywhere they are doing their work nobly. Thank God for the women. May every woman who already knows the joy of the work find some other woman whom she can enlist in it before this Society's year is over.



#### Missions in the Sunday School

From the Missionary Review of the World (Oct.) comes a fine suggestion for a reading contest in missionary literature.

The material is prepared by some of the girls' classes, and consists of boxes on the plan of the "Mary Hill Literature Boxes," which originated in Minneapolis, among Presbyterian workers. They are in size about an inch thick and six by eight inches on top, and are generously filled with missionary leaflets and cuttings. In the case quoted there were two on each country, a special one for young men, entitled, "Missions, a Man's Job," and one for little people called, "Stories for Juniors." Besides the leaflets and clip-pings, each box contained an attractive little scrap-book, made by the girls by braiding together sheets of blank paper, on which were pasted interesting and bright bits from papers and magazines.

On the lid of the box was an appropriate picture (usually a colored postcard), with the name and number of the box. Inside the lid was the following: "After reading the contents of this box, please write your name and pass the box along," a pencil on a cord being attached for the purpose. In the bottom of the box was a list of the contents, followed by: "Let this messenger, like Noah's dove, fly hither and thither and come back safely to

.....(name)

Chairman of the Missionary Committee.

With the material prepared, start a contest. In the case reported, classes of

about the same age were selected and the teachers urged to encourage their reading along missionary lines. Boxes were furnished and they entered upon a race with one another. Each Sunday the Superintendent, with no word of explanation, announced how many counts each class had made, and who was ahead. Needless to say the idea took. Soon the whole school were asking for the pretty boxes, and the contest became exciting.

In the counting, each one who read a box or a missionary book, *or had it read to him*, was allowed to count one for his class. This encouraged the children to read their boxes to the family at home.

Isn't this a fine and a practical idea? Why not set some of the classes, boys or girls, at work during December to prepare boxes for the Foreign Missionary period beginning January 1, and start a contest in your school? You can get leaflets from Department of Missionary Education, 23 East 26th Street, New York City, or from Woman's Foreign Missionary Society, West, 450 East 30th Street, Chicago. Send for catalogues, telling your purpose, and ask the secretary replying to mark some things specially suited to your needs. You will want to put missionary books in your libraries, too.



#### Notes from the Home Field

In November three Districts of the western territory organized; the East Central at Cleveland, Ohio, Central at Kalamazoo, Michigan, and West Central at Omaha, Nebraska. The Northwestern District was also organized. Details will appear in the January issue.

Each District, in organizing, brings the work closer to its women, and makes it more truly theirs. The interest is sure to be keener as the work comes closer. In every case the cultivation of the Home Field is sure to be more thoroughly and effectively done, because it is in the hands of those who know it well, rather than under the care of the Board, perhaps thousands of miles away.

We believe that God is leading in these new plans, and if we follow His leading we cannot go wrong. We shall have to walk

by faith at many points till we have learned by experience, but surely that need cause no fear. Let us all pray, earnestly, daily, that we may be led aright, and guided by infinite wisdom that the work of the new society may all be for the glory of God, and for the help of humanity.

On November 6, Mrs. W. A. Montgomery, President of the W. A. B. F. M. S., and Mrs. Henry W. Peabody, its Foreign Vice-President, sailed for a trip through the mission fields of the Orient. They went by way of the Hague, where a meeting of the Edinburgh Continuation Committee was held, Mrs. Peabody being the one American woman on that Committee. They will reach Burma in time for the Judson centennial celebration, and then travel through Asia, reaching America again in April, 1914.

This journey will mean very much to our new Society, as well as to mission work in general, for out of this first-hand information Mrs. Montgomery will write the next general Mission Study book, "A Century of Missions."

Our loving thought will follow them, and may our prayers continually go up for their health, and comfort and safety, and for the power to bring home to us in great reality and force, the things which they see and hear.

The Board has recently passed a resolution heartily approving the purpose of our women on the Pacific Coast to build at Mt. Hermon, the Pacific School of Missions, a Baptist cottage, in memory of our sainted Mrs. J. Q. A. Henry. Perhaps friends of hers who read this may want a little part in so beautiful an enterprise. The work is in charge of Mrs. R. E. Beach, 110 Sunnyside Ave., Oakland, California, and she will gladly receive any contributions, large or small.

Word has just come from Mrs. J. S. Griffith, and Mrs. Sanford Scribner, members of the Western Board, who are on their way to Burma, that their journey thus far has been delightful and most interesting, and that both were well. They were just leaving Japan for Shanghai.

Miss Dora Zimmerman and Mrs. Tuxbury are studying in W. W. White's Bible School in New York City.

### An Association Meeting on the Heights

BY EDITH CRISENBERRY

Miss Long informed me a few weeks ago that my initiation as a new missionary would not be complete until I had attended a native Association, and so I very obediently again packed my suitcase, bade farewell to my pundit, (native teacher) and in company with Miss Long boarded the "Nowgong Slow Express," namely, a bullock cart, for a forty-mile trip to Tika. We had all the experiences of a jungle tour, elephant ride through dense grass and trees, boat ride down the river, camping, etc.

High upon Tika, one of the points of the Khasi Hills, is located one of the most beautiful lonesome mission stations in Assam. After a climb of two miles up a narrow circuitous foot-path, past the Great Rock, one hundred and more feet in height, projecting so as to form a cave beneath, wherein the hill god Tika made his abode, until the coming of the missionary drove him away never to return, at last you stand upon the flat surface of Tika Top and gaze about you in admiration. To the east and south and west rise range beyond range of thickly wooded hills, — the Mikir, the Naga and the Khasi. To the north stretch the broad plains and valley of the Brahmaputra beyond which on a clear day can be distinguished the snow-capped peaks of the Himalayas. But at this season the valley is usually filled with a ball of fire, back of the western hills. Then in the gathering darkness flash out the lights from the native huts dotting the valley and hillsides, like twinkling stars. From the dense jungle growth come the voices of the night, the strange weird calls of bird and beast.

So much for the natural beauty of the place, which is exceeded only by its loneliness. Only one family is in the station, and the nearest white neighbor or doctor is forty miles away. Twenty miles to telegraph or railway and that accessible by no road but a narrow jungle path or a slow trip down the river. Mail reaches the station only once a week, in the wet season not that often. Two graves on the hillside in front of the bungalow testify to the sacrifice of the two former missionaries'

wives in this remote station. The surrounding forest abounds in fierce animals.

Tika and the adjoining territory is occupied by a hill people of the Tibeto-Burmese tribe called the Mikirs. They number about 90,000. They are animistic and superstitious in belief, ignorant and uncultured. But the past few years have marked a decided transition in their thought and attitude which, if properly developed and trained, will make them a strong, dependable class of Christian citizens. And here among these simple, eager



THE "LIGHTNING EXPRESS" IN ASSAM

followers of Christ, this year for the first time, the Association of the churches of this district of Assam was held.

While this meeting is for the native Christians the presence of the missionaries of the district is always desired. Our native Christians from Nowgong and a number of our boarding school girls left with Mr. Moore several days before Miss Long and I started, for they were to go by boat from Kampur. Miss Long and I stayed to attend a purdah party in Nowgong given by the Deputy Commissioner's wife and could not leave until about eleven o'clock at night. We went by ox-cart to Kampur twenty miles away. This was a very tiresome ride and the gharriwan would fall asleep every little while and would have to be aroused. One time the oxen threw the yoke and the cart tipped back until we had to hang on like flies on a wall. But at Kampur the next morning, we found Mr. Moore awaiting us with a trusty government elephant and we were glad to "change cars."

I found my first elephant ride very comfortable and pleasurable. We crossed



rice fields, forded rivers and followed an old trail through a swamp where the jungle grass grew thick, twenty and more feet high. In the afternoon, we reached a little Christian village and being very tired, we decided to spend the night there. Miss Long and I slept in the little chapel, a low mud hut without windows. Clean rice straw was spread on the bed built in one corner, and I never slept better in my life, though only a thin low partition separated from us the apartment where the flock of village goats is kept. Fresh and rested, early the next morning we again mounted our elephant. The remainder of our journey was through wooded primeval jungle, untouched by human hands save for a narrow path. Large trees, in this, God's great conservatory, met over our heads, their tall straight trunks standing like immense pillars. Among the trees grew rank ferns, glossy rattans, vines and tropical undergrowth, beautiful but impenetrable except where little paths led out, made by wild creatures of the woods, for this region abounds in all kinds of wild animals. We felt no fear as Mr. Moore carried his gun, but his only game was some wild fowls, which, when curried and served with rice, were delicious. Nothing broke the silence of the forest, but the notes and songs of the bright colored birds and the calls of the jungle fowls. We saw no human life except once when we met a party of hunters mounted on elephants in search of wild elephants. After several hours' ride through this jungle, we came to the foot of Tika and there we dismounted for the climb which I have before described.

The Association was held in the chapel, an iron frame building which friends of Mrs. Charlotte Moore have erected as her memorial. This building stands on a small low plateau between the Mission Compound and the Christian village. Near it had been erected bashaws of straw or grass where the visitors were lodged. There were two hundred and thirty-five Christians in attendance, many of them coming from great distances on foot, through swamp and jungle, swimming rivers, arriving foot-sore and weary, but happy-hearted. The meetings were crowded and enthusiastic, there being over six hundred present one afternoon at the

woman's meeting led by Miss Long. Many of the heathen came to listen and to wonder, some of them scantily clad, immense silver ear-rings or bunches of feathers in their ears, and knives in their hands. The services were held in both Assamese and Mikir languages, in the audible concert prayers each using his native tongue and often singing the same hymn of praise but with different words.

This is a wonderful country of undeveloped resources and golden opportunity and I am glad to be stationed in one corner of it. More and more there comes to me a deeper realization of the Fatherhood of God and the brotherhood of man, as the differences of humanity fade away before the recognition of the common need and hopes and love of human hearts.



#### Marriage Customs in India

Our school has a name for producing bright, good girls who are not above returning to village life as faithful wives and co-workers. Therefore teachers, preachers, farmers and policemen (a most honorable vocation) from far and near come to us for wives. I know you will be interested in how they do it. There is no courtship. Sometimes they are acquainted and sometimes they are not. The father of the marriageable man speaks to the father of the girl studying in the Ongole Boarding School. If the father and mother on both sides agree, they bring the man to me and ask my consent for him to marry Santoshum or Sundaree or Krupati. In English they are Joy and Beauty and Grace. Should the man be a stranger, he comes directly to me and asks for the privilege of marrying a girl. "But what girl?" "Your honor's wish," says he. Often he will suggest that I call in four or five girls and let him take his choice, which I steadfastly refuse to do. He must name a certain girl. He goes away, consults with friends in town, comes back and quotes the name of some girl. I call the girl and find out whether she is willing to marry this particular man. She says she will obey her parents. The next move is to call the parents. After all arrangements are made, I permit them to become ac-

quainted with one another on my veranda. Then we set a day. Often it is only a day or two ahead because the man has only four days' furlough. After that I measure off enough new white muslin for a new skirt, ravika and sari for the bride. We always have the privilege of dressing the bride and of arranging white flowers in her hair and on her bosom. Her girl friends usually lend a pretty piece of jewelry. They are married in the church, not by ring ceremony, but by the universal custom of tying on the marriage token, a small round piece of metal on a string which every married woman wears around her neck.

*Ongole, So. India.*



### Woman's Medical Work in China

BY ANNA MARTIN

Last June I had among others a patient, a student from the Normal School. She had an abscess, and a friend of mine, a Christian girl also in the same school, recommended me to her. When she came into my study early one morning and had not slept all night for pain, I said I would take her to the doctor to have the abscess lanced. This she, a brave little Chinese woman, positively refused, saying it would cause her too great inconvenience among her friends to have a man do it. She would have left me without help had I not offered to try to do it. I succeeded and the pain subsided. She came back to my study every morning before school hours to have the wound redressed. Every time she and my friend came they brought a few other students with them. They were a picked lot of girls, bright and thoughtful. I enjoyed having them come and I improved my opportunity to have them understand the cause of such and other diseases, drawing figures on the blackboard representing various kinds of germs.

In this they were much interested and I told them of how one could know what kind and kin they were and how to overcome them by proper treatment. I then gave the history of how long such science had been known. And talking history it was very convenient to mention the history of the Bible and Confucius. In this way,

I could give the girls quite a talk without any opposition being aroused in their minds to the truths of Christianity.

They came every day and each time they brought more girls with them. They became very sociable and asked all kinds of questions. The last day my patient brought with her ten girls, some of whom had never been in before. They seemed to be in no hurry to go, and while I was very busy I enjoyed entertaining them.



ANNA MARTIN ON HER VACATION

I told them when I came back from Japan, where I was going for my vacation, I would have them over for afternoon tea sometimes. I am praying for those girls. There are eighty of them in the school and only two are Christians, members of the M. E. Mission.

I thanked God for having put me in contact with the girls from that school and am hoping that I may have some influence over them for Christ. My little Christian friend said it was very hard to get a chance to talk to them about our religion, for usually they only laughed. But the

reason for that may have been that she did not know enough about it herself to make it appeal to any one else.

There is a crying need in China to-day for well educated native teachers for women. Without knowing history that runs back further than the Chinese records, it would be useless to try to reason with students and scholars among the intelligent classes. And yet very few of our good Bible women have a clear intelligent conception of the history of the redemption of the human race. We can have them when we have means enough to educate and support them.

*Huchow, China.*



### Brief Field Messages

It is so good to be among one's own people again. I feel the same as I did once while in Burma upon returning to Christian villages after a stay of several weeks in heathen communities. The contrast really isn't much greater only the feeling is intensified. I expect to remain very quietly at home. Dr. Mary Fowler-Thompson has asked me to help her and I am very glad to do what I can here for I assure you the work is just as dear to me as ever. — VICTORIA MITCHELL.

I am going back to Ongole next week, wholly well, I believe. Two physicians resident here have pronounced me quite restored. God is gracious. I trust Him to show me how to plan so as to keep well, now. I believe I shall be able with a little caution to do so. I confess that it takes a good deal of self control to be cautious, when there are so many things to do. — BERTHA M. EVANS.

Mr. and Mrs. Waters and I are spending August at Double Island and have been very much benefited by the rest and change. During my absence the Chinese assistants have cared for the two hospitals. During August there are but few patients in the hospital and these mostly chronic cases. We go back to Swatow next Saturday, August 30. September will be a very strenuous month. The Annual Chinese Convention meets with us September 4, and the delegates from our whole field convene here. They usually bring

with them many of their sick friends and relatives and the hospital work is heavy. September is also the month for the annual whitewashing and repairing of the hospital buildings. The weather is usually hot in September, and we have not the strength we have in the cool season. But we know "As thy day so shall thy strength be." — ANNA K. SCOTT.



### Personals

Miss Jesse is spending the winter in Morioka where she will have charge of the kindergarten in the absence of Mrs. Topping and Helen. Residing in the mission house to which scores of Japanese people come daily on various errands, will give Miss Jesse, she hopes, a chance to perfect herself in the language.

Miss Mary Parish of Mandalay, Burma, is spending the winter quietly in Sac City, Iowa, with her mother, who is in poor health. In her absence Miss Julia Parrott has charge of the Girls' School in Mandalay.

Miss Augusta Peck sails this month for Burma in company with Mr. and Mrs. Roach who are also returning.

Miss Alta Ragon has been spending the fall in Indiana, telling the women of the circles about our work in Burma.

Edith Traver sailed October 28th for Swatow.



### Girls' Academy, Jaro, Iloilo

School is very interesting this year. We have such a fine faculty and such nice girls, — eighteen of them. Nine of them were here last year. There are several others of whom we are sure. One Capiz girl is coming late because she thinks the fact that she is behind in her studies will be less evident if she comes late.

Miss Appel has been with us ten days, and we are enjoying her music to the utmost. She is a good little teacher and I surely could not do without her. Miss Houger, Miss Williams and we two are a very merry quartette. We have a real home together and like it. Mr. Rose is giving a splendid drawing course, two hours each Wednesday. Mrs. Rose comes four days a week for cooking and sewing and



she is an expert. Mrs. Bigelow comes for one hour each morning. So Miss Appel has only thirteen and I sixteen classes on ordinary days. They are a great help — these missionaries.

My cochero told me a few days ago that he would be too busy to work when the girls come. That is almost my sad state, but not quite. — ALICE STANARD.



#### On the Borders of Siam

I had a letter last week from one of our former school girls who is teaching in a heathen village on the borders of Siam. She has twenty-one children in school and more are coming. This is a larger attendance than we usually have the first year in a heathen village. She said in her letter that she felt that God had specially called her for that work. She is anxious for me to come up and visit her in the dry season and I hope I can. At night the children come to learn to sing and the older people come to learn to read Karen. Often the house will not hold them all. Several other girls are teaching too and doing good work. One day soon after I came back when I was lamenting the fact that so few of our boys had gone into Christian work, most of them having chosen more lucrative positions, one of the

girls spoke up and said in English, "Mamma, if the boys won't be pastors we girls will have to be *pastiores*." It seems to be true. — STELLA HARTFORD.



#### Christmas at Ongole

It was a beautiful Christmas here in Ongole. We were awakened before day-break by carols on our veranda by the school boys and girls. Dr. Dounton, Miss Rorer and I were unable to go to sleep again, so we brought our stockings and opened the presents which some mysterious Santa Claus had taken charge of for the past two or three home-mail days, and then had slipped secretly into our stockings. We felt and acted like children. Then began a busy day. There was a service in the church, a nice dinner to be gotten ready for the school girls, afterwards a tree to trim and the last presents to wrap. For some kind friend had sent us enough to give each child one. It was the first Christmas tree they had ever seen, and oh, what joy! After that there was a treat to be distributed to the children in the Sunday school. Several thousand came for their grain and molasses candy.

A blessed New Year to you.

BERTHA M. EVANS.



WHEN CHRISTMAS CAME AT ONGOLE

# Missionary Program Topics for 1914

<i>January.</i>	Adoniram Judson, Pioneer.
<i>February.</i>	American Baptist Missions in the Indian Empire.
<i>March.</i>	Our work in the Farthest East.
<i>April.</i>	A Centenary of Baptist Missionary Organization.
<i>May.</i>	The Sunday School and the Church.
<i>June.</i>	The Colporter and the Country District.
<i>July.</i>	Partnership with God in the Kingdom enterprise.
<i>August.</i>	Missionary motives.
<i>September.</i>	The Commonwealths and the Kingdom.
<i>October.</i>	Social Aspects of Home Missions.
<i>November.</i>	Home Missions. (To be announced.)
<i>December.</i>	Home Missions. (To be announced.)

The first three programs are to be based on Mrs. Montgomery's centennial history "Following the Sunrise."

## January Topic

### ADONIRAM JUDSON, PIONEER

OPENING HYMN.

SCRIPTURE.

PRAYER. HYMN.

THREE ADDRESSES OF TEN MINUTES EACH.

1. THE TIMES.
2. THE MAN.
3. THE MARTYR.

## NOTES

All the information needed for the preparation of this program will be found in "Following the Sunrise," the new text book by Mrs. Montgomery.

The ideal plan is to organize a study class early in January, the members of which shall be responsible for this program and for those which follow in February and March. This will give the preparation needed to make these programs live, fresh, and strong.

The first chapter of "Following the Sunrise" gives a very full and interesting description of the moral and religious conditions existing 100 years ago, out of which our pioneer missionaries and their great enterprise came.

The person giving the second address should make careful selection from the wealth of interesting incidents in Mr. Judson's life and relate them with a view to stimulating a large number of people to read one of the biographies.

The person giving the third address should tell the story of the heroic young wife, Ann Hasseltine Judson.

In addition to "Following the Sunrise" those participating should have access to a biography of Judson, and the person giving the last address should by all means have a copy of Ann of Ava.

Copies of leaflets used on Judson Day, July 13, 1913, may still be obtained free of charge and a limited number of the leaflet containing Judson's story of their arrival in Burma and the song "Faith of our Fathers" are available for free distribution in connection with this program.

The hymns for this meeting should be carefully selected, including such as "Faith of our Fathers," "The Son of God goes forth to war," "Jesus, I my cross have taken."

One definite objective of this meeting should be the enrollment of the largest possible number of those who will agree to read one of the following books:

Following the Sunrise, cloth 50c, paper 35c, postage 8c.

The Life of Adoniram Judson, by Edward Judson, D.D. \$1.00.

The Immortal Seven, Judson and His Associates, by Jas. L. Hill, D.D. 50c, postage 8c.

Judson the Pioneer, by J. Mervin Hull (for boys). 50c cloth, 35c paper, postage 8c.

Ann of Ava, by Ethel D. Hubbard (for girls). \$1.00, and 50c cloth, 35c paper, postage 10c.

Material for this program as well as for other features of the Judson Centennial Educational Campaign may be secured from the Department of Missionary Education, John M. Moore, Secretary, 23 E. 26th St., New York City.



## Christmas Customs



CHRISTMAS is celebrated the world around. Even in Constantinople the Moslems honor Jesus and look with peculiar regard upon the birth of "Jesus Christ, the son of Mary." The Roman Catholics there have a gorgeous floral procession, while the Greek Catholics crowd their churches, and every man and woman holds a lighted taper; afterward come the social pleasures, with presents of fruit, cake and flowers sent from house to house, and dinners served to the poor.

In Germany on Christmas Eve the whole household prepares for church, where a simple but impressive service is held, the worshipers being armed with lighted tapers. Christmas greetings follow.

In Sweden and Norway the peace of Christmas is publicly proclaimed; the church services are held in the early morning, and the custom of telling stories and legends around a blazing hearth is kept up. Feeding of wild birds is a part of the celebration, as it is also in Switzerland and Montenegro.

In Serbia, Bulgaria, and parts of Russia, before breakfast the head of the household places corn in a stocking, and sprinkles a little before the house door, saying, "Christ is born"; to which one of the family replies, "He is born indeed." Then good wishes are made for the horses, cows and goats, and a good harvest. The yule logs are carefully looked after, as the ashes are supposed to make fruit trees yield a bountiful crop.

In England the singing of Christmas glees and songs and hymns, with all sorts

of mummeries, persists, and on Christmas Day the Church makes much of the services.

In our own country, as in Germany, the Christmas tree and family gatherings are the chief feature, aside from the religious services. In all parts of the world alike, however, the Christmas spirit is one of "Joy to the world, the Lord has come! Let earth receive her King!"



### A Missionary Christmas

Having just finished our Christmas celebrations they are uppermost in mind and a word about them must be told. The children had their usual Christmas tree in the kindergarten, to which all the parents, both Hindu and Christian, were invited, and a number came. At the church in the afternoon of Christmas Day quite a transformation took place. Huge tents and awnings were placed outside to seat hundreds of people. The decorations were truly oriental and profuse. Two Christmas trees were arranged, one on either side of the platform. Many Hindu people were invited and many came. Our good pastor's object was to have many Hindu people hear the story of the Christ child's coming to earth. Three Indian men and Mr. Hamlen gave brief addresses especially prepared for a Hindu audience. After this the gifts were distributed, consisting largely of necessities for the poor people in the community. It seemed to me a very beautiful way to celebrate Christmas and the whole plan was worked out by the native people themselves. — SADIE B. GOWEN, Balasore.





### Missionary Education as Viewed in Burma

Apropos of the general interest in India in respect to public education, the *Burman* thus comments on the matter. The letter and the comment furnish an illustration of a spirit which is becoming increasingly common all through the East today and is one of the grave problems that our missionaries in Burma must meet.

"In the first place, it often is not, *practically*, possible for Buddhist parents to refuse their children an education in an A. B. M. school, since it not infrequently happens that such a school is the only available means of gaining an English education just because they do not want them to lose all religion. Others are so situated that, by social status, the boys' own ambitions, and other causes, combined with the Governmental generosity to the A. B. M. in respect of grants of land and of money (which in many cases have secured a practical monopoly of Anglo-Vernacular instruction to the A. B. M.) they are *compelled* to send their sons to A. B. M. schools:—they have no choice, really, in the matter.

"And the solution of this particular difficulty? The simplest, of course, would be the abolition of the present twofold system of education altogether:—the bringing of *all* schools in the land whatever directly under the Educational Department, when any teacher who so abused his position as to make attacks upon the religious faith of his pupils could promptly and irrevocably be dismissed. That simple way, of course, cannot at present be taken, for the usual reason:—lack of funds. Perhaps, Christianity of the A. B. M. type might have a better opportunity of real

acceptation at the hands of the Burmese were its tenets presented without grossly offending every sentiment of respect of the Burman Buddhist.

"Lastly, to the appeal of 'A BUDDHIST,' to the A. B. M. leaders we would add our own. The tolerance, charity and hospitality of the Burmese nation, combined with the very generous treatment of our Government, has rendered Burma one, perhaps, of the most pleasant, if not from the missionary view point the most fertile, of fields for A. B. M. missionary labours. Uniformly, we Burmese Buddhists have treated the members of this body with that tolerant courtesy which is the due of every man who believes he has a message, of vital importance to men's lives, to give. Many members of this body are happily married, have made their homes in Burma, which has hospitably treated them alike in the secular and religious fields. Is it too much to ask, in return for these courtesies, that the things *we* hold great, holy and conducive to a better life, should be treated with at least the shadow of that respect wherewith we ourselves hear *your* doctrines; that the personality of our Great Teacher should at least be spared from attacks which we would never dream of making upon yours? Most of all, that, seeing how those present methods result, as has only too truly been said, in at least three young Burmans. Conditions have forced upon us the use of the English language; we also who have received it well know the advantages of the learning that the Occident has to give; and, if we cannot, as from purely political reasons seems to be the case, often obtain that blessing without having our Religion threatened, cannot you

who for sectarian purposes, take advantage of our situation, whose very livelihood is made from Burma, carry on your work amongst us, — as do other Christian bodies, — without thus injuring alike the sentiments and the moral character of this nation that is now your host: — and many of whose children are committed, in trust, to your care, — to make or mar?"

#### EDUCATION IN THE PHILIPPINES

The matter of elementary education is receiving much attention in the Imperial Council of India. The *Times* of India

the progress in mass education made in the Islands during this short period has been so great that it constitutes a remarkable tribute to the energy and enthusiasm of American ideas. Under Spanish rule there was no system of popular education in the Philippines.

As soon, however, as the Islands passed into the possession of the United States, a regular program of primary education was planned and has been steadily adhered to. The aim is to make primary education universal. The instruction is free and the education authori-



ONE OF THE FIRST SCHOOLHOUSES ON NEGROS ISLAND, NOW REPLACED BY A FINE STRUCTURE OF CONCRETE

in reporting a speech by Mr. Gokhale, introducing a bill for the better provision for the extension of elementary education, represents him as speaking very strongly in praise of what the United States has done in the Philippines in this direction:

"Assuming, however, that it is not fair to compare India with western countries in this matter, no such objection can, I believe, be urged against a comparison of Indian progress with that made in the Philippines. The Philippines came under American rule only thirteen years ago. It cannot be said that in natural intelligence or desire for education the Filipinos are superior to the people of India, and yet

ties advise compulsion, though no compulsory law has yet been enacted. So great however is the enthusiasm that has been aroused in the matter that many municipalities have introduced compulsion by local ordinances, and the people are acquiescing cheerfully in their enforcement. How rapidly things are advancing in the Philippines may be judged by the fact that in five years from 1903 to 1908 the number of pupils attending school more than doubled itself having risen from 150,000 to 360,000. The proportion of children receiving instruction to the whole population of the Islands is now nearly 6 per cent. as against 2 in British India." Our work is thus influential.



### A "Cheh-jim" Discipleship

A letter from Rev. John M. Foster, of Swatow, China, dated July 28, says: The influence of Canton was remarkably shown yesterday. The pastor of the church here at the Compound said he had arranged to preach as usual, but at the closing session of the Preachers' Institute on Thursday previous there had been an unusually fine opportunity to hear from a brother who had just returned from Canton (he had been in a Government School), and given them a view of the situation there and what we need here. After reading the fourth chapter of Ephesians he introduced the nephew of one of our preachers who comes from the island of Namoa. I was just over there a week ago and completed the purchase of a house to serve as a chapel for the little church at Chim-o, Deep Bay. This young man comes from Au-Theh, an independent church.

He gave a vivid account of the progress and prosperity and progressive spirit of the churches in Canton. They have men of prominence; a large number of the government officials are Christians. The Secretary of the Board of Foreign Affairs, Frank W. Lee, is Principal of the Baptist Boarding School, a Chinese proposition, and pastor of an independent Baptist church. They have men of letters and men of money. But what he emphasized was, that it was not so much the fact of such men being in the churches as that not only they but everybody were busy about their Master's business; that the contrast between conditions there and here lies not so much in ability as in consecration. They work together and they keep posted on their progress, have newspapers to advise of all work accomplished. He then read three passages: Romans 12 : 5, 1st Cor. 12 : 27, and Matt. 28 : 18-20. His topic he compressed into one compound expression, "Cheh-jim," which is defined as meaning "an office and its duties."

The whole difference between the Canton situation and our own he believed lay in this: There every disciple recognized that being a professed follower of Christ involved "an office and its responsibilities"; here the majority felt, or seemed to feel, that the work should be done by the preachers, pastors and deacons. He developed the figure of the body and the members effectively and made a most earnest appeal to all that the church here should arouse itself to action. God was not unjust to have given to Canton much and to us little. If we use to the full our resources we may yet become a lesson for them and they may be looking to us for inspiration. The one especial recommendation he made was that we have a church paper of our own to keep everybody posted on what is being done and for general uplift. His talk would have delighted the heart of editors at home. We were more than delighted. This is the way we long have sought and preached. His recommendation was exactly what I urged on the Kit-Yang Missionary Society meeting: everybody a "cheh-jim," that we may take this unparalleled opportunity that will never come again in China.

### A PUMPKIN FOR THE LORD

An old man who lived thirty-five miles north of Ongole had received a blessing in his Christian life, and a great desire to give something to Jesus took possession of him. With this desire came the intuition that it must be given for the right purpose, and that he was to be responsible not only for the gift but also for the results. The only thing he had to give was a magnificent pumpkin which he had grown with great care, and had protected a long time from thieves. But how was he to get it to the Lord? There was no Christian teacher there to tell him, and the touring evangelist would not visit his village again for some time. He concluded therefore to take it to the missionary, for he said "he



will know what to do." In India a pumpkin such as this man gave is worth about four cents. The old man walked the thirty-five miles to Ongole, carrying on his head this pumpkin weighing about thirty pounds, in order that he might present it to the Lord as the very best thing that he had to give. Surely He who saw the widow give her mite had not failed to see this old man as he came bringing his gift for the Lord's treasury

#### JESUS, THE ONLY SAVIOUR

At Barhuta only a few weeks ago, three Assamese caste men were baptized, among them a man of influence in that vicinity. He had only a short time before visited the great "Goshine," the spiritual head, for the people in upper Assam. To him he had paid rupees fifteen (\$17) for the expiation of his sin. Not finding in it the satisfaction of his longing heart, he came here and was led to see that *Christ only* can make atonement for sin. He is now so happy, and is spending all his time in telling those whom he comes in contact with, what a wonderful Saviour he has found in Jesus Christ. — O. L. SWANSON, Golaghat, Assam.

#### ON THE BORDERS OF TIBET

In far Western China, on the borders of Tibet, there is still a splendid field for the man who loves to do pioneer work. What this sort of work means is shown in a recent letter from Mr. H. J. Openshaw, of Yachow, West China. We quote the letter just as received, in Mr. Openshaw's graphic style. The Lolos referred to are the aborigines or wild men of West China. It is interesting to note the number of services held, fifty in thirty-five days, three services for every two days. Bearing in mind the difficulties of travel, it helps explain why Mr. Openshaw lost twelve pounds. Quoting from the letter:

Had a real good time on my recent trip. Was away thirty-five days; held fifty services, eight of which were for Lolos. Traveled over several high passes, one ten thousand feet, visited four outstations, looked up a lot of church members, encouraged a number of inquirers, straight-

ened out rentals and leases, landlords and tenants, and returned a little disfigured and lacking about 12 pounds of my usual weight. Distributed thousands of tracts and one of my last stunts was to sell five hundred Gospels and distribute one thousand tracts in the neighboring Hsien City of Yui gin. We got the town all stirred up; in fact the several places visited; and introduced the Gramophone for a drawing card for our preaching services at night. We had some great crowds out. I am known throughout the whole district, which is a great asset. Splendid opportunities everywhere. This year I am running the school too, but with Shields back for the medical branch of the service and Smith for school work I will be free to push my own line. Had one foreign meal all the time I was away, and that a chance one, dining one night in an inn with a British traveler. A bowl, a pair of chop sticks and a spoon is my complete outfit for eating purposes. Still I would not have you understand that the foreign cooked meals do not taste fine when one gets back — they DO, to say nothing of the other things, such as a clean house, opportunities for a bath, etc., etc.

#### A COMMERCIAL TRAVELER CONVERTED

We were working in Iwama in Ibaraki province, Japan. The town has 2,500 people. There never had been any preaching before we came. At the close of the meeting we invited any one wanting to inquire further, to stay to the after-meeting. We were rather disappointed that no one stayed, but just as we were going to pack up our books, and return to the hotel with a feeling that the town was very hard to reach, a young man came in. At once we greeted him, and upon inquiry we found that he was a drummer and that his master was a Christian, and he himself had long wanted to become a Christian but did not know how to commence. It was a great joy to teach him. A Christian worker finds such experiences his greatest reward. Before we parted he had given his heart to God in prayer, and said, "Now I shall have a higher power than my own to help me to lead a straight life among the many temptations I have to meet." — From "Gleanings," Japan.



MR. CASE, SAILING FOR BURMA, ON S.S. "ARABIC," FROM BOSTON, OCT. 21, 1913

#### -WHERE ARE THE MEN FOR BURMA?

Where are the men for Burma? It is the Centennial Year. There are opportunities for advance on every hand. Fields have been left vacant and new men are needed to take the places of those who have been forced to give up. Where are the men for Burma? Raymond P. Currier sailed in September to work in the Rangoon Baptist College, and Rev. Frank K. Singiser sailed at the same time to take the pastorate of the Immanuel Baptist Church at Rangoon. Brayton Case is seen in the picture as he sailed by the "Arabic" on Oct. 21. He returns to the land of his birth, and is assigned to the Burmese work at Henzada. His going will make it possible for Dr. Cummings to take his furlough next spring. Fortunately he has not forgotten his knowledge of Burmese and can begin work at once. These are all the new men sent out to Burma this fall, Centennial Year though it be. Where are the men for Burma?

The last copy of the News had a long column of 'Macedonian Calls,' fourteen men urgently needed to fill the gaps and to man the absolutely necessary places. The call was not written by sentimental enthusiasts for Burma, but carefully drafted by men who are the generals of our forces at the front. Face to face with both needs and opportunities they have drafted and sent home the call for reinforcements. Similar and even more urgent calls come from our other fields also. Where are the men, not for Burma alone, but the men to

reinforce the workers at the front in every field? The call comes clear and strong. Where are the men?

#### STUDENTS IN GOVERNMENT SCHOOL INTERESTED IN CHRISTIANITY

Formerly students in government schools in China seemed to take a pride in having nothing to do with Christianity. They worshiped Confucius and looked upon Christianity with disdain and often open hostility. Since the revolution things have been greatly changed. They are now buying a great many tracts and other Christian literature. Books that are too expensive to buy they borrow from Christian workers and read them through eagerly.

Recently when Mr. Lewis of Ungkung, South China, visited one of these academies a young man asked to be baptized. The remarkable thing was that he asked publicly before the whole school and the other scholars seemed to be in sympathy with him. In a conversation with the teachers Mr. Lewis found that they also were greatly interested and were quite well acquainted with the fundamental truths of Christianity.

#### DURBAR HONORS TO BAPTIST MISSIONARIES

One of the highest honors ever conferred by the British Government upon missionaries was recently bestowed by Sir George Shaw, Lieutenant-Governor of Burma, upon Rev. John E. Cummings, D.D., of our mission at Henzada, Burma. The occasion was the first Durbar held by the

Lieutenant-Governor, on August 19, 1913, and the honor was the Kaisar-i-Hind Silver Medal. The Rangoon Gazette of August 20, in speaking of the medal conferred, adds the following appreciative notice of Dr. Cummings' work.

"Dr. Cummings came to Burma as a missionary in December, 1887. During the twenty-five years that have elapsed he has done conscientious and valuable work for education in the Henzada and Maubin districts, in which he supervises four Anglo-Vernacular and six Vernacular schools, all of which are prosperous under his management. He is always ready to render assistance to the Government in educational matters and has taken a useful part in the conferences held from time to time in Burma.

"He served on the committee for the revision

## FOREIGN MISSIONARY RECORD

## SAILED

Rev. Arthur S. Adams and family from England, September 27, for Hopo, South China.  
 From San Francisco, California, October 7, by S. S. "Tenyo Maru," the following party:  
 Rev. G. A. Huntley, M.D., Mrs. Huntley and three children for Hanyang, China.  
 Rev. I. Brooks Clark, Mrs. Clark and two children for Suifu, West China.  
 Rev. Joseph Taylor and Mrs. Taylor for Chengtu, West China.  
 Rev. E. S. Hildreth and Mrs. Hildreth for South China.  
 Rev. John Newcomb and Mrs. Newcomb for Cum-bum, So, India.  
 Mrs. J. T. Proctor and two children for East China.  
 Miss Beulah Bassett for Suifu, West China.  
 Miss Fannie Northcott for South China.  
 Mildred Scott, M.D., for South China.  
 Miss Gertrude Ryder for Tokyo, Japan.  
 Miss M. J. Thomas for Iloilo, P. I.  
 Miss Selma Lagergren for Iloilo, P. I.  
 Henry W. Newman, M.D., for South China.  
 Miss Pansy C. Mason for West China.



PRESENTED TO REV. S. A. D. BOGGS BY THE KING OF ENGLAND IN RECOGNITION OF HIS SERVICE TO INDIA

of vernacular readers, in which his knowledge both of the Burmese people and language and of the theory and practice of education proved of the greatest value."

This is not the first time that our Baptist missionaries have been honored by the British Government. At the great Delhi Durbar of December, 1911, the King's Durbar medals were conferred on no less than four of our missionaries, on Dr. M. C. Mason, Dr. E. G. Phillips and Rev. S. A. D. Boggs of Assam, and on Rev. F. N. Stait of South India.



REVERSE OF THE DURBAR MEDAL. INSCRIPTION IS IN NATIVE CHARACTERS

Charles F. MacKenzie, M.D., and family for Kinhwa, East China, October 8, from Vancouver.  
 Rev. Brayton C. Case from Boston by S.S. "Arabic," October 21, for Burma.  
 Rev. Randall T. Capen and family from San Francisco, October 8, for Swatow, South China.  
 Rev. A. F. Groesbeck, D.D., and family from San Francisco, October 30, for Chaoyang, South China.

## BORN

To Mr. and Mrs. R. L. Howard of Rangoon, Burma, September 1, 1913, a son.  
 To Dr. and Mrs. Humphreys of Ningyuanfu, West China, August 28, a son, John Charles.

## DIED

At Ningpo, China, September 22, 1913, Rev. J. R. Goddard, D.D.





### Just a Sample Experience

BY REV. F. A. AGAR

The traveling missionary has just come from a three-room shack, in a little new town on the Western Frontier. There he had met a little company of God's people who had called themselves together to organize a church. All were newcomers in that part of the world. They had about exhausted their resources in order to make the move. Those people were clean cut, sturdy, intelligent, the sort that makes a state righteous and strong. Most of them were living in poor little shacks of two rooms, three at the most; they were enduring hardship and privation in order to establish themselves in the new land. Somewhat homesick, their hearts were tender and responsive as the missionary prayed for God's help and blessing. Then the little company of less than a dozen, stood with bowed heads as they sang together,

"My Father is rich in houses and lands

He holdeth the wealth of the world in his hands."

Being seated they voted to organize a church, after which they discussed the matter of a building in which to worship. There was no building in the place big enough to hold even the number that were present. (The stove had been put out in order to let two people sit on it, consequently the room grew cold during the gathering.) The one hall in town was rented for lodges or dances every night in the week, and it was a day's work to clean up after the regular Saturday night dance, which lasted till daylight on Sunday.

The missionary went back to the depot to await the train due at eleven, but it was three hours late. The waiting room was dark and not very warm and as he waited this is about the record of the thoughts that came to him.

"Yes, building is so expensive out here. They cannot build any sort of a house for

less than \$3,000. Most likely it will cost more."

"My Father is rich in—houses—and——lan—d——s."

"Well! had a nap, didn't I? Where was I? Oh yes,—Brother T. will give \$200. He said he would borrow it if necessary. Just starting in business as he is, it will cripple him some. (Here some computations were made.) If they can get together \$700 it will be splendid."

"He holdeth the wealth of the world in his hands."

"How that song does ring in my mind. They may get several hundred dollars from outside the church, but those newcomers are all 'broke.'—Whew! that fellow has chalked up that train an hour later. No help can be secured from the Baptists in the state, they are already giving about a dollar and a quarter per capita for work in the state. No, there is not a single church in our Convention that has its permanent equipment paid for. I guess it's time for another nap, but I wish that freight would move along. . . . That feels better. Let's see—oh, yes, I remember now. They must have help. It is not wise, even if it were possible to appeal to the Baptist constituency in America, because it disturbs the work of the denomination and interferes with the regular channels of giving. That Budget plan is fi-n-e. My, but I'm cold and tired; here it is four o'clock and no train yet," (Walks around a little to warm up, sits down again as close to the almost cold stove as is possible.)

"Of course there is the Church Edifice department of our Society, they are sure to help some. But in that last case they were short of funds. Gift Fund was about exhausted. Of course there are *so many* demands upon it. Even the Loan Fund runs out at times."

At this point in his thoughts the missionary became so sleepy that perforce he put his head under one iron arm on

the sectioned seat in that little railway waiting room, curled his body up somehow in the next open space, crooked his knees over the next iron arm, let his feet dangle over into the next section of the seat and then slept the sleep of the tired till the heavy rumble of a train awoke him, and extricating himself very cautiously he went out to see a freight train rolling in, then back into the cold waiting room he went and his watch told him it was 5.10 A.M.

"Yes we will ask the Society for a gift of \$500 and a loan of \$1,000. These people mean business, they do not want others to build their building. They are willing to pay for it themselves. But ten or twelve per cent interest is too much to have to pay for borrowed money. Our Society lets them have it for five and gives them some years in which to pay. I hope they can let them have enough to make the building here a possibility. They will if they can, I know."

"Here it is six thirty and still no train. I'm getting hungry. Why don't our Baptist people put more money at the disposal of our Society? Do not know the real need of it? Well they must know it then. We are missing great opportunities just because we need some money to help out enterprises like this. Why there will be thousands of people here in this little place. Well, we will do the best we can to help them out. It must go through."

"At last! it's my train. Just 7.20 A.M. My, I'm hungry; God grant me grace to help these people here."

The last seen of this missionary on that trip was when he sat at one of the little tables in the dining car of that train with a steaming cup of coffee, some oatmeal and a plate of toast before him.

He was ready to eat. Are you as ready to help the building of these church edifices so much needed out West?

#### EXTENDING THE KINGDOM IN A NEW COUNTRY

The truism, that a pastor should have for his people a sympathy based on a real knowledge of their life problems, should find exemplification in the case of the writer who is a homesteader and knows about homesteaders' problems at first

hand. And "homesteaders' problems" includes everything here in Dewey County, South Dakota, where even the merchants, bankers, doctors, lawyers, and editors in the towns are homesteaders and spend much of their time on their claims. Much of the pastoral work in this country must be done by the "honyocker" preacher for years to come for none other can secure a living support even with the fostering aid of the Home Mission Society.

Isabel is in the northwestern corner and Eagle Butte well toward the southeastern corner of the great big county of Dewey, which is part of the Cheyenne River reservation which was opened for white settlement in the summer of 1910. I live between the two towns, twenty miles from Isabel and thirty-five from Eagle Butte.

As none of our old settlers have lived here more than three years, we are neither restricted or supported by local precedent.

Indeed some of the practices to which church and pastor are sometimes compelled to resort would, I fear, be considered by those in older communities, as sadly irregular. For a preacher to figure in a runaway affair after dark Saturday evening and spend the rest of the night with "the canopy of blue" the only shelter and coyotes and rattlers the only companions, and get a start early enough on Sunday morning to reach a ten o'clock appointment twenty miles away over unknown and in places invisible trails, is not the preaching preparation taught in the seminaries, but remains to be taught in the school of Dakota experiences.

To start on foot Saturday morning with a pocket Bible, a sandwich, and a bottle of water (for one must travel light), cover thirty-five miles before sundown, including eight miles of Moreau river "bad lands," preach on Sunday at three widely separated points, recross the "bad lands" and complete an eighty-mile "hike" before nightfall on Monday, is a common experience made possible by God-given health and Dakota air.

As a denomination we are well in the forefront, a position we must carefully maintain during the present stress. At Isabel we have an excellent chapel made possible by the energy and wisdom of

Rev. J. J. Enge, the first pastor. We cannot build at Eagle Butte until the people are better able to support the work. This country has a promising future and in its building the Baptists are to have a large place. — A. L. PUTNAM.

#### EVANGELISTIC WORK IN COLORADO

Missionary E. M. Stedman reports some remarkable results of meetings held at Hooper, a town in the San Luis Valley, where we once had an organization and a building, but owing to crop failures the members had all moved away but three. The meeting for some time seemed fruitless, but when the first one came forward seven others followed, and from this time on we had conversions almost every night, until 54 professed conversion, and we reorganized the church with 40 members, a young people's society, and a prayer meeting well attended by young people as well as old ones. One of the young converts was asked to go to a dance, and he said, "No, I am going to stop drinking, and if I do I must stop going to the dance for they will offer me drink; so I will quit both." The barber and his wife after conversion announced that there would be no more Sunday work. The thing that impressed me very much was that when I went into the homes I saw Bibles open where they had been studying, and even in public places of business it was a common thing to see the Bible lying where they could look at it during the spare moments. Money was pledged for a pastor, and this should develop into a good church.

#### INDUSTRIAL EDUCATION OF A COUNTY

Americus Institute, Americus, Ga., is one of the schools of the Home Mission Society. Principal Reddick and his teachers are making a special effort to extend the usefulness of the school to the "farthest backwoods Negro." The Institute recently held a "County Public School Teachers Fair." More than a thousand Negroes were in attendance, and fully five hundred of these came from a country district. The white people are much impressed with the work which the Institute is doing in influencing the daily life of the Negroes of their section. At

this fair there were present teachers, parents and students from thirty-two of the rural schools of the county, and thirty of these schools had exhibits consisting of sewing, canning, basketry, millinery, cooking, painting and drawing. The whole of the chapel building and the first floors of the two girls' dormitories were given up to the teachers for an exhibition of their achievements. Miss B. E. Battle, a Spelman graduate, had charge of the exhibit in the dormitories. The effort is described as an attempt at "taming the backwoods people," who are thereby getting to feel at home in an educational atmosphere. The Negroes from the back country districts seemed delighted with what they saw, and talked freely during the meetings, which is a very rare thing for them, for they seldom remain long where educated people predominate. Among the white people present were the mayor, the county superintendent of education, the editor of the daily paper and several merchants and lawyers.

The *Americus Daily Times-Recorder*, in speaking of the affair, said: "From the Anna T. Jeaness fund, a large amount left by a Philadelphian for rural school work among Negroes of the South, the salary of a competent woman is paid who devotes seven months every year to organizing children, interesting their parents and training both teachers and children in useful arts. The exhibit a year ago was small, only seven or eight schools being represented. This year thirty or more of the forty colored schools of the country districts were represented. The exhibits in comparison with last year showed a decided progress and reflected great credit on the system and the advance made by the children.

Included in the exhibits were specimens of basket making, chair caning and numerous evidences of what the children can do in the making of useful and ornamental sewing. Aprons, blouses, shirt-waists, underwear, bags of various kinds, bedspreads, table covers and numerous other articles furnished ample evidence of the good work that has been done with the children in preparing them for the work of life.





### Missionary Items from South Dakota

South Dakota is a great empire state, being as large as Connecticut, Delaware, Maine, Massachusetts, New Jersey, New Hampshire, Vermont, and three states the size of Rhode Island all put together. South Dakota is over 400 miles from east to west, and about 250 miles from the North Dakota line to the Nebraska boundary. The Missouri River which flows through the state from north to south, divides the state into two great sections. The eastern section is the agricultural section, while the portion of the state west of the Missouri has been, and will continue to be for some years a cattle grazing section. Immediately west of this great grazing section of our state is located the Black Hills, which has been called the richest one hundred miles of country in the United States. The Black Hills abounds in most marvellous scenery, and is the home of the great gold mine known as The Home Stake Mine. Until about seven years ago, this great western part of the state was shut off from the eastern part because there were no railroads across that end of the state, but with the opening of that section for homesteaders the Chicago and Northwestern, and the Chicago and Milwaukee railroads built their lines across the river out to the foot of the Black Hills. With the opening of this immense part of our state there came many opportunities to do active missionary work. One of the most serious drawbacks to the work has been, that owing to several years of drought, the settlers as soon as they proved up on their claims, in many instances left their land and returned to other states. However in many instances, while some schools and churches have flourished for a time, and then owing to removals have died out, we can trace in other states the influence of the little church and school that met in some shanty out on the prairie of South Dakota.

#### DOES IT PAY

Twenty miles from Phillip, a small town

in the western part of South Dakota, Rev. T. H. Hagen, Director of Sunday school and Young People's Work for the American Baptist Publication Society, went to hold a few meetings in the shanties of a few settlers in that part of the state. He found several Baptist families, and after a few services sent a report of that field to the General Missionary of the State Convention. A church was organized there, and then Rev. J. S. Schroder, colporter of the Publication Society, visited them, meeting the people in their homes, helping them in their small Sunday school, and holding meetings with them at night. They never built a meeting house, never had a pastor, and today the church there is only a memory having lived but two or three years. Did it pay? Did the representatives of the Society invest wisely of their time by going to such a field? Most decidedly, for we know of eight young men who attended that Sunday school and church, who are to-day either preaching the gospel or in school studying for the ministry. Two of them at the present time are students in Sioux Falls Baptist College. Yes, it certainly pays to invest in this kind of missionary work.

#### THE PREACHER AND THE BEAR

Several years ago, before the railroads went across the river, Mr. Hagen made an extensive trip west of the Missouri, and spent some time in a community north of the present little town of Owanka. He became acquainted with the people so that when the railroad reached that part of the state, he was able to get into the town with a gospel service. The first service held in the town will long be remembered by all who were present. The buildings in the town were a store, a restaurant, a section house, livery stable and a bunk house. The pastor of the Rapid City church was present with the missionary, in this the first service in the town. The services were held in the restaurant. We had four hymn books all different, but we

managed to hold a splendid service under those conditions. After the service, which was of the usual length, the pastor and missionary went to the bunk house to retire for the night. After a few minutes a man came and said, "Say you men must get up; there's another bunch of people come for service. Some of them have come seven miles and they must have a service." We arose, dressed ourselves, and went to the second service that night. We could not get our four hymn books, but one of the men brought his phonograph so that we had splendid selections for the opening of the second service. The missionary preached the second sermon that night, and then called upon Joe to please play a second instrumental selection, but to our amusement and amazement he played a comic selection entitled "The Preacher and the Bear." The service closed in a gale of laughter, but the seed of the Kingdom had been sown. A little later on a church was organized, and our Pastor at large held a series of meetings there last spring and many were converted, but the foundations were laid by the missionary of the Publication Society.

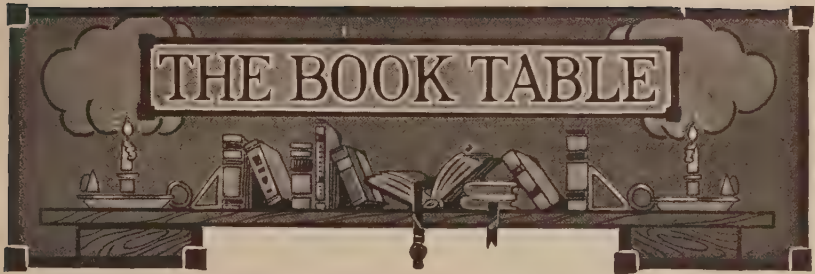
#### DISORGANIZING AND RE-ORGANIZING

Three years ago Mr. Hagen went to Fairfax, the county seat of Gregory County, to investigate conditions. Six miles in the country was the Star Valley Baptist Church. In Fairfax there were a number of Baptists. Meetings were begun and after ten days of hard work a splendid church was organized at Fairfax, the Star Valley Church having disbanded and uniting with the church at Fairfax. The German Baptists have a church building there which is used by our church. The Sunday school is still maintained at Star Valley with great interest. A school was organized at Fairfax, and they use the Graded Lessons in all classes but the Bible Class. The last report from the church indicates that it is a power in the community, and more than justifies its right to have been founded.

Work in South Dakota is hard; our churches are far apart making it difficult to reach them oftentimes, but the money and time invested by the American Baptist Publication Society in South Dakota has brought large dividends to the Kingdom of God and the Baptist denomination.



AUTOMOBILE NO. 3. THE REV. A. B. WHIPPLE MEMORIAL, SO. CALIFORNIA



### Books to Remember

While China is claiming so much interest, one of the books to have in mind is *China's Revolution*, by Edwin J. Dingle, published by McBride, Nast & Co. The author was living in Hankow when the revolution broke out, and gives an informing narrative, which explains much that has been mystifying in the situation. A capital book.

Then, *Three Men on a Chinese Houseboat*, by W. Munn, an English missionary in Western China, is just the book to interest boys and girls in life in China; while older readers will not want interest either. The Yang-tse will ever be one of the most wonderful rivers in the world, and a houseboat will always be fascinating, no matter how many other methods of locomotion there may be. (Revell; \$1; illustrated.)

By the way, boys will go far to find a more attractive book than John T. Faris has written in *The Alaskan Pathfinder*, which tells about Sheldon Jackson, one of the genuine pioneer missionaries. Dr. Jackson was very happily named "The Bishop of all Outdoors" by one of his Alaskan friends. If you have an idea that missionary stories are dull, read this and see how mistaken one can be. Revell; \$1 net; illustrated.)



### Books Worth While

*The Commonwealths and the Kingdom.* Study of the Missionary Work of State Conventions. By Frank W. Padelford. Griffith & Rowland Press. 50 cents. This little volume by Dr. Padelford is

the only compact presentation of what is commonly called State Convention work that we know of, and merits reading and study. We can only repeat that the author knows his subject, and is in full sympathy with it. He makes clear the increasing importance of State Mission work, as immigration has added a new field of effort. His task was not an easy one, covering both the expansive West and the shifting East, but it has been admirably done, and the book is packed with facts, yet written in interesting style. The State Conventions should see to it that thousands of these volumes are circulated in every State.

*Farm Life Readers.* By Lawton B. Evans, Luther N. Duncan, and George W. Duncan. Silver, Burdett & Co.

This is a most interesting series, which makes the study of farm life and nature possible in the graded schools, without taking time for a course that would break into an already overcrowded curriculum. It would be difficult to find a more wholesome and charming set of readers than these, and wise parents will put the volumes into the hands of their children, regardless of what the schools do with them. Indeed, the city father would find it wonderfully refreshing to dip into one of these readers and remember when he was a boy.



### OTHER BOOKS RECEIVED

*The Parable of the Cherries*, by Edward A. Steiner. (Revell Co., 50 cents net.)

*Brigham Young and his Mormon Empire*, by Frank J. Cannon and George L. Knapp. (Revell Co., \$1.50 net.)

## Financial Statements of the Societies for Seven Months ending October 31, 1913

	Source of Income	Budget for 1913-1914	Receipts for 7 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year	
					1912-1913	1913-1914
					Increase	Decrease
FOREIGN MISSION SOCIETY	{ Churches, Young People's So-					
	cieties and Sunday Schools . . .	\$462,110.05	\$97,551.77	\$364,558.28	\$102,868.99	\$87,551.77
	Individuals . . .	300,000.00	13,137.14	286,862.86	38,290.22	13,137.14
	Legacies . . .	83,094.00	14,233.72	68,860.28	27,579.29	14,233.72
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	92,974.00	64,281.43	28,692.57	53,973.31	64,281.43
	Totals . . . . .	\$938,178.05	\$189,204.06	\$748,973.99	\$222,711.81	\$189,204.06
HOME MISSION SOCIETY	{ Churches, Young People's So-					
	cieties and Sunday Schools . . .	\$880,377.00	\$66,188.48	\$314,188.52	\$55,430.20	\$66,188.48
	Individuals . . .	125,000.00	4,731.79	120,268.21	5,771.30	4,731.79
	Legacies . . .	65,000.00	23,671.80	41,328.20	48,012.51	23,671.80
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	98,600.00	50,994.09	47,605.91	38,653.74	50,994.09
	Totals . . . . .	\$668,977.00	\$145,586.16	\$523,390.84	\$157,867.75	\$145,586.16
PUBLICA- TION SOCIETY	{ Churches, Young People's So-					
	cieties and Sunday Schools . . .	\$97,500.00	\$47,410.58	\$50,089.42	\$45,899.38	\$47,410.58
	Individuals . . .	27,000.00	7,732.23	19,267.77	7,798.19	7,732.23
	Legacies . . .	10,000.00	3,527.96	6,472.04	11,210.26	3,527.96
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	71,777.45	23,926.22	47,851.23	19,630.26	23,926.22
	Totals . . . . .	\$206,277.45	\$82,596.99	\$123,680.46	\$84,538.09	\$82,596.99
WOMAN'S HOME MISSION SOCIETY	{ Churches, Young People's So-					
	cieties and Sunday Schools . . .	\$182,790.00	\$42,918.98	\$139,871.02	\$39,757.98	\$42,918.98
	Individuals . . .	10,000.00	4,485.66	5,514.34	2,800.91	4,485.66
	Legacies . . .	10,000.00	4,907.74	5,092.26	4,670.44	4,907.74
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	20,000.00	11,409.50	8,590.50	11,262.66	11,409.50
	Totals . . . . .	\$222,790.00	\$63,721.88	\$159,068.12	\$58,551.99	\$63,721.88
WOMAN'S FOREIGN MISSION SOCIETY OF THE WEST	{ Churches, Young People's So-					
	cieties and Sunday Schools . . .	\$88,883.00	\$26,334.44	\$62,548.56	\$24,138.00	\$26,334.44
	Individuals . . .	21,848.00	7,224.78	14,623.22	7,403.68	7,224.78
	Legacies . . .	3,200.00	1,791.82	1,408.18	50.00	1,791.82
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	1,135.00	810.95	324.05	790.30	810.95
	Totals . . . . .	\$115,066.00	\$36,161.99	\$78,904.01	\$32,381.98	\$36,161.99
						\$178.90
						\$3,958.91
						\$178.90



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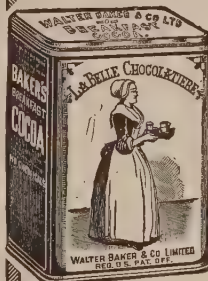
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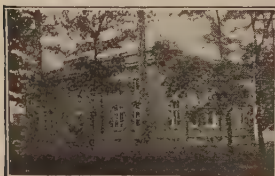


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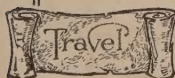
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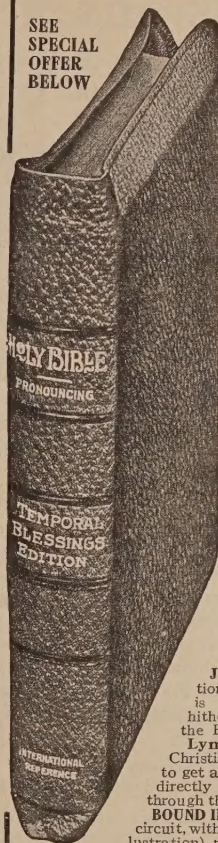
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